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AUTHOR Carrero, Milagros
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ABSTRACT

The subject of this teaching and resource unit for Spanish students or social studies classes is Puerto Rico and the Puerto Ricans. The unit has sections dealing with the present conditions of the Puerto Ricans, their culture, and historical perspectives. The appendixes contain: (1) Demands of the Puerto Ricans, (2) Notable Puerto Ricans, (3) Background Information for the Teacher, (4) Legends, (5) Spanglish, (6) Puerto Rican Dishes, and (7) Sources for Information and Materials. Also provided is a bibliography of additional sources of information on Puerto Rico and the Puerto Ricans. The text is in English. (SK)

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PUERTO RICO AND THE PUERTO RICANS

A Teaching and Resource Unit
for
Upper Level Spanish Students
or
Social Studies Classes

By: Milagros Carrero
Bowie Senior High School
Prince George's Public Schools
Upper Marlboro, Maryland 1972-73
Foreign Language Program

FL 004 098

FOREWORD

This teaching and resource unit on Puerto Rico and the Puerto Ricans (Island and Mainland), developed by Milagros Carrero of Bowie Senior High School, fills a need in the Spanish Curriculum of the Prince George's County Public Schools. It is requested that a copy be inserted into the upper level Spanish Guide in the same manner as the existing unit on Mexican Americans.

Mrs. Carrero prepared this unit in English in order to facilitate its implementation by lower level Spanish classes, as well as by interested social studies classes.

It is assumed that upper level Spanish groups will conduct the work of this unit in Spanish.

The foreign language department of each school is urged to make this unit available to social studies teachers, particularly for seminars on Latin America.

Mrs. Carrero was assisted by the supervisor of foreign languages in the overall editing and format of this unit.

Dora F. Kennedy

Dora F. Kennedy
Supervisor of Foreign
Languages

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PUERTO RICO AND THE PUERTO RICANS: A RESOURCE AND TEACHING UNIT

INTRODUCTORY COMMENTS

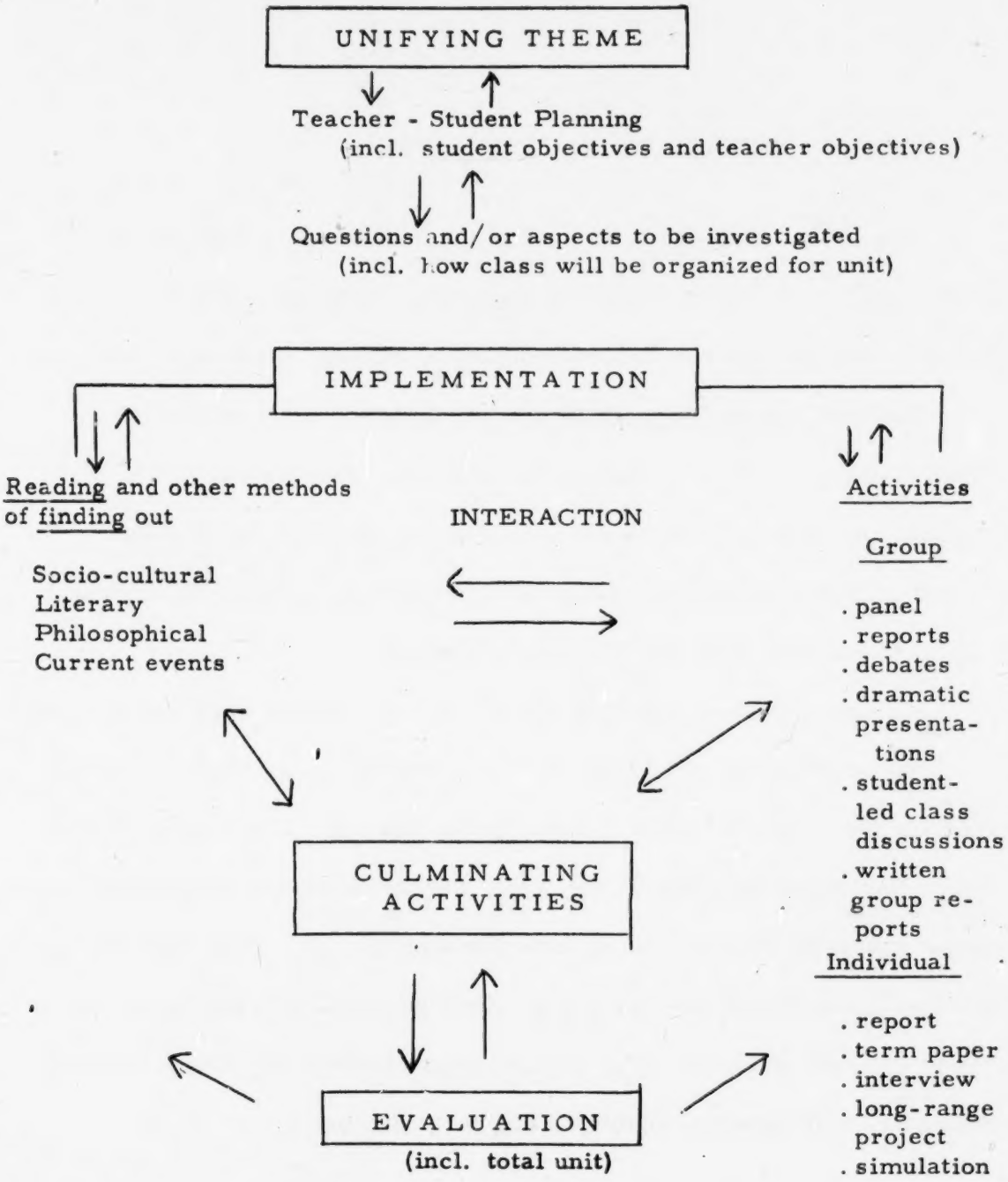
This Unit is intended to be used in the classroom by both the teacher and the students, in "a student-centered approach," although many activities are included which the teacher will be expected to initiate, encourage, and lead.

The Unit Puerto Rico and the Puerto Ricans is designed for upper level Spanish classes and for social studies classes. For Spanish IV/V, it is expected that although the materials are provided in English, the Spanish teacher and students, planning together, will carry out all class discussions, panel discussions, and reporting sessions in Spanish.

A graphic representation of the process of "student-centered teaching" follows. This schema was developed by Dora Kennedy, Supervisor of Foreign Languages in the Prince George's County Public Schools. The teacher should feel free to implement this Unit in any way. The following are suggestions which the teacher and students may use as motivational material. This Unit does not necessarily have to be carried out in toto. Only portions of it may be used, according to student interest. It is strongly suggested that the Unit be started with emphasis on the present conditions of Puerto Ricans.

TEACHING BY STUDENT-CENTERED UNITS

Sociocultural and Literary



SUGGESTIONS FOR MOTIVATION:

Following are several suggestions on how to motivate the class:

A. A set of leading questions may be used to develop a discussion:

1. Who are the Puerto Ricans?
2. Do you know any Puerto Ricans?
3. In what cities of the United States would you find many Puerto Ricans?
4. What is the political relationship between Puerto Rico and the United States?
5. Who are the Young Lords?
6. Have you ever heard of the "Barrio"? What is it?
7. Are the Puerto Ricans different from any other immigrant group in America?

etc.

Many other questions may be asked by the teacher and/or students. The questions can then be grouped under topics. From this, the teacher may organize the class into small groups to research the different topics selected by the students.

B. The teacher may take a preliminary survey on the Puerto Ricans in order to find out the students' knowledge and attitudes. The following is an example of such a survey. The students should understand that this questionnaire is not to be used as a basis for grading. The teacher should save the replies. After the students have completed the Unit, they should be handed back their questionnaires and asked whether they wish to make any changes in their replies.

STUDENT SURVEY ON THE PUERTO RICANS

1. Do you know a Puerto Rican? Describe what he/she is like.
2. Where, outside of Puerto Rico, do Puerto Ricans live?
3. Who is Hermán Badillo?
4. The following comments are some stereotyped opinions about Puerto Ricans. (On statements a - d, state why you agree or disagree)

	Agree	Disagree
a. Puerto Ricans are lazy. Why?	_____	_____
b. Puerto Ricans do not assimilate. Why?	_____	_____
c. Puerto Rico is called the Poor House of the Caribbean. Why?	_____	_____
d. Puerto Ricans are citizens of the U.S.A. Why?	_____	_____

e. Puerto Rico is a possession of the U. S. A. _____ _____
How do you know?

5. Do you think there should be bilingual education in the United States for Puerto Ricans and other Spanish-speaking students? Why or why not?
6. If you had a sister/brother who was dating a Puerto Rican, would you object? Give reasons for your answer.
7. If your new neighbors were Puerto Ricans and they invited you to a "let's get acquainted party," would you attend? Defend your answer.
8. Do you know what the racial composition of the Puerto Ricans is? Does it matter to you?
9. Give a "favorable" comment you have heard about Puerto Ricans. An "unfavorable" comment. State your agreement or disagreement with each.
10. How do you feel about the fact that there are so many Puerto Ricans in the United States in relation to:
    a. jobs
    b. welfare
    c. education

C. The presentation of audio-visual materials is another way of motivating the students. The following are some which are recommended:

"Minorities Have Made America Great," Warren Schloat Productions, Inc., Pleasantville, New York 10570.

"Nine Puerto Rican Artists," Office of the Commonwealth of Puerto Rico, 2210 R Street, N. W., Washington, D. C. 20008.

"Not by Bread Alone," Office of the Commonwealth of Puerto Rico, 2210 R Street, N. W., Washington, D. C. 20008.

"Puerto Rico and the Puerto Ricans," Urban Media Materials, Inc. 6806 Fresh Meadow Lane, Fresh Meadow, New York 11365,

"Puerto Ricans," by Barbara Martinsons. Warren Schloat Productions, Inc., Palmer Lane W., Pleasantville, New York, N. Y. 10570.

"Puerto Rico: History and Culture," Urban Materials Inc., 6806 Fresh Meadow Lane, Fresh Meadow, New York 11365.

"Puerto Rico--Island in the Sun," United World Films, Inc., 221 Park Avenue, New York, N. Y. 10003.

"Puerto Rico, Its Past, Present, and Promise," Encyclopedia Britannica Films, 1150 Wilmette Avenue, Wilmette, Illinois 60091.

"Puerto Rico--Operation Bootstrap," United World Films, Inc., 221 Park Avenue, New York, N. Y. 10003.

"Puerto Rico--Showcase of America," McGraw-Hill Text-Films, 330 West 42nd Street, New York, N. Y. 10036.

"Puerto Rico: The Peaceful Revolution," Narrated by Walter Cronkite (The 20th Century Series) CBS-TV 1962; Enoch Pratt Free Library, Baltimore, Maryland 21233.

"Storefront," Modern Talking Pictures Service, Inc., 2323 New Hyde Park Road, New Hyde Park, New York 11040.

"The World of Piri Thomas," Field Services, Indiana University, Audio-Visual Center, Bloomington, Indiana 47401.

RECORDS

"Folk Songs of Puerto Rico," Blue Giraffe, Ltd., 2380 48th Street, Long Island City, New York 11103.

Note: Should the film West Side Story be shown in a local theatre, students should be strongly urged to see it.

D. The teacher may read some factual statements to the class to motivate student participation. The following statements were taken from The Educational Needs of the Puerto Rican Child in New York City with Special Emphasis on District 7, South Bronx. This information was prepared for presentation to the New York State Board of Regents on March 25, 1971 by Evelina Antonetty, Executive Director of United Bronx Parents, 791 Prospect Avenue, Bronx, New York:

--65% of the students in District 7, South Bronx, New York are Puerto Ricans.

--Only 27% of the children in District 7 read above minimum competency. Thus Puerto Rican students in the City and the State had the lowest reading scores.

--57% of the Puerto Rican students drop out in their first two years of high school compared to 29% of mainland whites.

--"Although 25% of the public school students in the city schools are Puerto Ricans, only three percent (or 1600) of the students who received academic diplomas from our city high schools in June of 1969 were Puerto Ricans!"

--73% of the children in District 7 are failing in school.

CONTENT

I. Present Conditions of the Puerto Ricans

A. Instructional Objectives

. To help students become aware of the present conditions of the Puerto Ricans on the Island and on the mainland, in order to be more sensitive to their needs.

. To help students find out which Puerto Ricans come to the United States, why they come, and to what cities they come.

. To help students identify situations in which prejudice and discrimination have played a part retarding many Puerto Ricans' social advancement.

. To help students compare the education the Puerto Ricans are getting with that of other Americans.

. To help students analyze the present political status of Puerto Rico and understand the rights of the Puerto Ricans as citizens of the United States.

. To help students examine actions taken by some militant groups in the light of their demands.

. To help students evaluate the demands of the Puerto Ricans.

B. Content

1. Population
   a. in Puerto Rico
   b. in the United States

2. Living Conditions
   a. in Puerto Rico
   b. in the United States

3. Reasons for coming to the United States

4. "El Barrio"

5. District 7, South Bronx

6. Cities most populated with Puerto Ricans

7. Problems of Adjustment

8. Discrimination
   a. in jobs
   b. in schools
   c. in social life

8. Prejudice

9. Education
   a. bilingual
   b. dropouts
   c. I. Q. scores

10. Poverty
    a. in Puerto Rico
    b. in the United States

11. Organizations

12. Militant Movements
    a. Young Lords Party

13. Present Political Status of Puerto Rico
    a. independence
    b. statehood
    c. commonwealth
    d. Puerto Ricans - American citizens

14. "Americuchis"

15. "Pitiyanquis"

16. Immigrants - compared to other immigrants

17. Demands of Puerto Ricans

18. Attitude of Puerto Ricans toward mainlanders

C. Learning Activities Related to Present Conditions

Note to the teacher: At this time the teacher may pause and introduce a short unit on letter writing; or, the teacher may teach basic letter writing skills along with the unit so that the students can use them in writing to organizations and resource persons for information on various pertinent topics.

Suggested Activities

1. Research the living conditions in New York compared to living conditions in Puerto Rico; reasons for coming to the U. S. A.; discrimination, prejudice, education, etc. After research is done, the information may be presented in class in the form of panel discussions or debates. Some possible topics are:

   a. Should there be bilingual education for the Puerto Ricans?
   b. Compare the education obtained by the Puerto Ricans in New York to the education of the Anglos in the same city.
   c. Discuss the militant movements among the U. S. Puerto Ricans, e. g., the Young Lords Party, MIRA.
   d. Present a report to the class on the deficiencies that exist in the Bronx in hiring Spanish-speaking professionals to help the Puerto Ricans.
   e. Divide the class into three groups representing the three main political views of the Island Puerto Rican today (Independence, Statehood and Commonwealth). Each group should defend its views.
   f. Young Puerto Ricans who return to Puerto Rico are often referred to as "Pitiyankis" or "Americuchis." Discuss their status.
   g. Compare the Puerto Rican immigrant to other immigrants.
   h. Discuss the attitude of the Puerto Ricans towards the mainlander and vice versa.
   i. Discuss with the class the demands of the Puerto Ricans. Do you agree with them?
      1. Inclusion of American citizens from Puerto Rico in legislation designed to benefit other American citizens.
      2. Establishment of an economic development plan for Puerto Rico.
      3. Legislation for mainland authorization of bilingual community and economic development programs.
      4. Establishment of a national employment program.
   j. It is debatable whether the U. S. should begin mining (in 1974) the copper mine found in Puerto Rico. Study the pros and cons and discuss with class.
   k. The following statements are controversial; discuss them and defend your opinion.
      1. The Puerto Ricans should <u>not</u> have to go to wars declared by the United States since they cannot vote in federal elections.
      2. Puerto Ricans should pay federal taxes because they benefit from the federal welfare program.
      3. The United States should permit Puerto Rico to have commerce with other nations besides the U. S.
      4. The United States will <u>not</u> grant independence to Puerto Rico because it cannot support itself.

5. Puerto Rico should never gain independence because it cannot support itself.

6. If Puerto Rico becomes a state--slowly the Puerto Ricans will become assimilated and lose their identity.

D. Materials and References (See BIBLIOGRAPHY for Source)

Books:

Puerto Rico--a Profile
El libro Puertorriqueño de Nueva York
The Puerto Ricans (Rand)
A Study of Poverty Conditions in the New York Puerto Rican Community
Puerto Rico, U.S.A.
A Nation of Newcomers (pp. 62-76)
The City as a Community (pp. 38, 46, 53, 54)
Puerto Rico, Island of Promise (Gruber)
The Puerto Ricans (Senior)
The Newcomers (Handlin)
Island in the City (Wakefield)

Filmstrips and Slides

1. Minorities Have Made America Great - Part II, the Puerto Ricans (with disc) - Schloat

2. Puerto Rico and the Puerto Ricans (slide, tape)

Organizations

United Bronx Parents
791 Prospect Avenue
Bronx, New York 10455

II. Culture

A. Instructional Objectives

. To help students understand that all cultures are different from one another but not inferior to one another, and that by studying other cultures, one enriches one's own.

. To lead students to an awareness of the sensibilities of Puerto Ricans and to catch the excitement found in exploring their different ways of life.

Specifically:

... To have students examine and become familiar with the customs

and life style of Puerto Ricans as reflected in their newspapers, dance, food, art, music and sports.

... To lead students to understand that the role of the Puerto Rican family differs from that of the American family, and that these differences create adjustment problems for Puerto Ricans in our society.

B. Content

. Racial composition
. Language
. Family relationships
. Customs, life style
  - cockfights
  - las botánicas (herbalists and herb cults)
  - dating, marriage
  - domino playing
. Religion
. Superstitions
. Food, diet
. Hospitality
. Recreation
. Sports
. Music
. Art
. Dance

SEE APPENDIX - Background Information for Teachers

C. Suggested Learning Activities
(Some of these activities are intended for upper level Spanish students; others can be conducted in English or Spanish.)

1. Family relationships

The class or the teacher can invite a Puerto Rican from the community to come to the classroom. A question-answer period should be planned. Questions such as the following are of interest to the students:

- What is the role of the father in a Puerto Rican family? (decision-making, at home, at work, in social life)
- What is machismo?
- What is the role of the woman?
- What is the role of the children? (at school, at home, socially)
- How do the differences in culture affect the adjustment of Puerto Ricans in our society?
- Is the role changing today?

Teacher and students can discuss possible solutions to problems Puerto Rican teenagers have to face in the Unites States because of these cultural differences.

2. Racial composition

Research will show the students that the racial composition of the majority of the Puerto Ricans is a mixture of European, Negro and Indian and that because of this mixture, there exists almost no racial discrimination on the Island.

The teacher should use some visual aids whenever possible to make this point clear.

3. Social customs

Students research the social customs of the Puerto Ricans. The class may be divided into small groups for oral reports, or individuals may report also. Class time should be provided for group work, the class being called together before the end of each class period to discuss highlights from each group. (This will keep the class organized and working.)

When the groups are ready to report, there should be no more than two groups reporting each period. Give opportunity for questions and discussion.

4. Religion

Report on the religious life of the Puerto Rican today. Find out about the many religious sects in Puerto Rico and why they sometimes differ from the same sects here.

5. Newspapers and magazines

Some members of the class can write to newspapers and/or magazines for samples to compare them with the local papers. Some newspapers in Puerto Rico are:

El Mundo (follows a conservative line), San Juan, Puerto Rico.
El Imparcial (pro-statehood), San Juan, Puerto Rico.

Magazines:

La Bohemia Puertorriqueña

These newspapers and magazines also circulate in New York City.

6. Language

Investigate the language spoken in Puerto Rico. How does it compare with the Spanish spoken in other Spanish-speaking countries? How does it compare with the Spanish spoken by Puerto Ricans in New York City? What is "Spanglish"? Discuss with the class advantages and disadvantages of "Spanglish."
(See APPENDIX of this Unit)

7. Community survey

Conduct a survey in your school and community to find out:

. How many people speak Spanish?
. How many of those are Puerto Rican?
. Why did they come to the United States?
. Their plans - whether to stay here or to go back to Puerto Rico.

This survey can also be taken using the telephone directory.
(NOTE: Only certain designated students should carry out a telephone survey. They should be trained in an extremely polite approach. They should be told to discontinue immediately should the respondent object.)

8. Music and dance

Use recording from Fiesta en San Juan, Puerto Rican Record Manufacturing Company, Inc., or any other record of Puerto Rican music, and play it to the class. Study similarities and differences between Puerto Rican and American music. Play a record by José Feliciano or Lucecita Benítez and compare with other contemporary American singers.

Discover that Puerto Rican music and dance have been influenced by other cultures such as Spanish, Indian, African and American. Study the instruments used and their origin. Try to find instruments such as six-string guitar, güiro, maracas, Spanish drums. Find out about "danza," "mazurka," "guaracha," and "plena." Demonstrate in class if possible.

Study composers like Juan Morel Campos, Rafael Hernández and Héctor Campos.

9. Sports

Many sports enjoyed in the United States are also enjoyed in Puerto Rico. Baseball is the most important one.

a. Read about and find pictures of Puerto Rican players in U.S. Baseball and other sports.

b. Research other sports and games such as "cockfights" and "domino playing."

10. Notable Puerto Ricans

Introduce to the class a list of well-known Puerto Ricans in different fields and research their contributions.
(See APPENDIX - Notable Puerto Ricans)

11. Legends

Read or listen to tapes of Puerto Rican Legends. Prepare transparencies which will help in the comprehension of them and present them to the class. (See APPENDIX)

12. Literature

Books

. Read "Down These Mean Streets" by Piri Thomas. React to his style and to the content of the book.

Literary magazine

. The Rican is a literary magazine published either by Puerto Ricans who have been brought up in the United States or by dependents of Puerto Ricans. It expresses their feelings on the mainland. Read issue No. II and react to it. What do you think the various writers have in common? Do you agree with them?

Poetry (upper level Spanish students)

. Read and listen to the poem, "La danza negra," found in Siglo Veinte, p. 210, whose author is Luis Palés Matos. What is the theme? Is it rhythmic? What is the major influence in this poem? (See Poesías Hispánicas, text and disc in all Prince George's County Senior High Schools.)

Short stories

. Read "En el fondo del caño hay un negrito" by José Luis González in Galería Hispánica (Level III/IV Text), pp. 168-173. Discover the position of the "jíbaro." What cultural traits does he have?

. Compare the above-mentioned selection with "La carta," found in Siglo Veinte (Level V text), page 206. Notice the language used. Rewrite this letter in the Spanish you have learned. (Upper level Spanish students.)

13. Artists

Study the following artists and compare their works and contributions:

-Lorenzo Homar
-J. S. Torres Martinó
-Rafael Tufiño
-Felix Rodríguez Báez

14. Politics (upper level students)

Study the message given by Luis Muñoz Marín found in A-LM Spanish Four (Spanish IV/V text), pages 309-312. Do you agree with his explanation about the Commonwealth? Explain. Read further, "La personalidad puertorriqueña en el Estado Libre Asociado." Compare with other writings about this topic. Do you think the Puerto Ricans have their own personality or is it "Americanized"?

15. Island customs (upper level Spanish students)

Puerto Rican customs are highlighted in pages 322-325 of A-LM Spanish Four. Read this selection and compare these to North American customs. Do you think the Puerto Ricans can retain their customs when they come to the mainland?

16. Immigrant problems (upper level Spanish students)

Puerto Ricans, like other immigrant groups, have many problems in adjusting to the new life. Read "La protesta," A-LM Spanish Four, pages 318-322. Can some of these problems be solved or alleviated so that life might be better for them?

D. Materials and References (See BIBLIOGRAPHY and APPENDIX)

Audio-Visual

Minorities Have Made America Great, Part II - the Puerto Ricans (filmstrip and record)
Puerto Rico and the Puerto Ricans (tape and slides)

Books

Galería Hispánica, pages 167-173
Siglo Veinte, page 206

A-LM Spanish IV, pp. 309-325
Puerto Rico, a Profile
El libro puertorriqueño de Nueva York
The Puerto Ricans (Rand)
Puerto Rico, Bridge to Freedom
Panorama de la cultura puertorriqueña
Guide to Puerto Rico
The Island of Puerto Rico
La Vida (Lewis)
Puerto Rico - The Quiet Revolution
El Español de América
Los deportes en Puerto Rico
La música en Puerto Rico
Música del pueblo puertorriqueño
Puerto Rico, La nueva vida, The New Life

III. Historical Perspectives

A. Instructional Objectives

. To help students trace the origin of the Puerto Ricans through the history of the Island from the time of the Taino Indians to the present day.

. To lead students to become aware that Puerto Ricans are American citizens: when they are in the United States, they have the same rights as any other Americans.

. To help students understand the political relationship between the United States and Puerto Rico since 1898.

. To analyze with students how the Puerto Ricans became a mixture of three predominant races and what this fact means to them today.

. To familiarize students with the problems the Puerto Ricans have had to face through the years so that there can be more understanding about the present problems.

B. Content

-The Taíno Indians of Puerto Rico
-The Spaniards in Puerto Rico
-Fusion of Indians, Spaniards and Blacks from Africa
-U.S. Takeover - 1898
-Government Under U.S.
-American Citizenship - 1918
-American Policies in Puerto Rico

-Commonwealth - Muñoz Marín
-Representation in Washington
-The right to vote
-Attempts for independence
-The Cuban refugees in Puerto Rico
    -friction
    -economy
-Various migration periods from Puerto Rico to the mainland
-American economic practices in Puerto Rico
-Industrialization vs. agriculture
-"Fomento" - Operation Bootstrap
-Status of Puerto Rico today
-Future of Puerto Rico
    -politically
    -economically

(See APPENDIX - Background information for teachers)

C. Suggested Learning Activities

1. Indians

Study and compare the Taíno Indians with the North American Indians and other Indians from South and Central America.

a. Why aren't there Indians in Puerto Rico today?
b. Do Puerto Ricans still have any physical and cultural characteristics of the Taínos?
c. Are there any Indian words in the Spanish language as spoken in Puerto Rico?

2. Races

Observe Puerto Ricans in person or pictures to try to see the three predominant races which were fused into one. Do all Puerto Ricans have the same physical characteristics? Can you generalize?

3. U.S. takeover

Study well the U.S. takeover of 1898. Was it fair? Who was getting more of the benefits then? Today? What privileges do the Puerto Ricans enjoy by being American citizens? What disadvantages? How have some American policies changed in Puerto Rico?

4. Resident Commissioner

Invite the Resident Commissioner from Puerto Rico to the U.S. Congress to come to class. The class may want to ask him questions about his position.

The present (1972) Resident Commissioner is:

Jorge L. Córdova Díaz (Starting in January, 1973: Jaime Benítez)
U. S. House of Representatives
Washington, D. C. 20515

5. Migration

One of the solutions to overpopulation in Puerto Rico has been the migration to the mainland. Find out at what times the migration to the mainland has been the greatest. Has it affected the mainlanders?

6. Independence

Study the movements for independence beginning with "El grito de Lares." What were their aims then? Now? If Puerto Rico gained its independence, would it affect the Puerto Ricans now on the mainland and those wanting to come?

7. Economic practices toward Puerto Rico

Role play the American economic practices in Puerto Rico today and compare with the Spanish economic practices of before 1898. Are there similarities? What are the differences and why?

8. Bootstrap

Explain "Fomento" or "Operation Bootstrap." Will the Island ever become self-sufficient so that all Puerto Ricans may remain in Puerto Rico?

9. Mock elections

Plan a mock election in which the three major parties participate.

Luis Ferré	Statehood
Hernández-Colón	Commonwealth
Rubén Berrios	Independence

Plan to have speeches which reflect the ideology of the leaders from each party. (Role play the leaders). Have the rest of the class vote by secret ballot.

10. Puerto Rico's future

Predict what the future of Puerto Rico will be in politics and economics. Discuss it with the class and state your reasons for your prediction.

D. Materials and References (See BIBLIOGRAPHY)

Events in the History of Puerto Rico
Páginas de nuestra historia
Status of Puerto Rico (Selected background studies.)
El libro puertorriqueño de Nueva York
Puerto Rico, Bridge to Freedom
The Puerto Ricans
Documents on the Constitutional History of Puerto Rico
Gotas históricas de Puerto Rico
Puerto Rico, a Profile
Status of Puerto Rico. Hearings before the U.S.-P.R. Commission on the status of Puerto Rico.

ADDITIONAL ACTIVITIES, INCLUDING CULMINATING ASSESSMENT

ACTIVITIES

1. Short papers, summaries or book reports may prove to be good projects for those students who do not like to work in groups. Some source materials in various fields of interest are:

   The Education of Puerto Rican Children in Schools of New York City, Francisco Collazo, San Juan: Department of Education Press, 1954.

   A Puerto Rican in New York and Other Sketches, Jesús Colón, New York: Mainstream Publishers, 1961.

   "The Puerto Rican Child in the American School," Frank M. Cardasco, Kansas Journal of Sociology, 2:59-65 Spring, 1966.

   "A Puerto Rican in New York," Eileen Díaz, Dissent, 8:383-85, Summer, 1961.

   "School Integration and Quality Education," Manuel Díaz and Roland Cintrom, New York: Puerto Rican Forum, 1964.

   "Acculturation and Learning Problems of Puerto Rican Children," Sophie E. Elam, Teachers College Record, 61:258-264, February, 1960.

   Meeting the Needs of Puerto Rican Pupils in New York City Public Schools, 1964 (Special Supplement to Staff Bulletin, March 28, 1964).

   "Education of Puerto Rican Children in New York City," Joseph Monserrat, Journal of Educational Sociology 28:146-192, December, 1954.

   School Integration: Puerto Rican View, Joseph Monserrat, New York: Migration Division, Department of Labor, Commonwealth of Puerto Rico, 1963.

   Puerto Rican Profiles: Resource Materials for Teachers, New York City Board of Education, 1964. (Curriculum Bulletin No. 5:1964-1965 Series.)

   Up from Puerto Rico, Elena Padilla. New York: Columbia University Press, 1958.

   Group Identification and Adjustment in Puerto Rican Adolescents, James F. Sobrino. 1965, unpublished. (Doctoral Dissertation Yeshiva University).

"Communication across Cultural Barriers," Edward A. Suchman and Louis Alksne, American Catholic Review, 22:306-313, Winter, 1961.

Puerto Rican Culture, Sister Thomas Marie, No date, unpublished (Available through the Puerto Rican Family Institute, 116 W. 14th Street, New York, N. Y. 10011.) (Author's affiliation: Dr. White Memorial Catholic Settlement, Brooklyn, New York.)

Island in the Crossroads, MM Bran, Doubleday (The history and heritage of Puerto Rico.)

Don't Look at Me That Way, Caroline Crane. Random House. (Rosa's inability to escape poverty.)

The American West Indies, Sabra Hollirook, Meredith. (Modern Puerto Rico and the Virgin Islands.)

Two Blocks Apart, Charlotte Mayerson, editor. Holt. (The lives of Juan Gonzales and Peter Quinn.)

Puerto Rican Patriot, Mack Reynolds. Crowell-Collier (Luis Muñoz Rivera, who won home rule.)

Puerto Rico, Marvin Schwartz, Grosset. (Photogrpahs revealing its beauty.)

The Puerto Ricans, Clarence Senior, Quadrangle. (Strangers - then neighbors in the U.S.A.)

The Quiet Rebels, Philip Sterling and Maria Bran. Doubleday. (Barbosa, Rivera, de Diego, Muñoz Marín)

Heroes of Puerto Rico, Jay Nelson Tuck and Norma Coolen Vergara, Fleet. (Introduction by Herman Badillo.)

2. Video-tapes

   a. Students may interview guest speakers.

   b. Students may role play or dramatize situations such as: the political issues today, the problems of education in New York; prejudice and discrimination.

   c. Panel and debates.

3. Field Trips

Whenever possible teacher and students may plan a trip to Bronx, N. Y., to visit the Puerto Rican Community.

4. Students may invite the Resident Commissioner to come to the classroom. The present (1972) Commissioner is:

Jorge L. Córdova Díaz
Resident Commissioner of Puerto Rico
U. S. House of Representatives
Washington, D. C. 20515

5. Some students may want to make illustrations on the life of the Puerto Ricans using slides or transparencies to show to the class.

6. Some students may want to do some further research on specific topics and then present them to the class.

7. A student interested in "Spanglish," and the social problem of the Puerto Rican in New York may study the recording Aquí se habla español by Pedro Pietri; Discos Coquí (Stereo LP1203). Published by Casa Puerto Rico, Manhattan, New York, 1971. Excerpts from the album follow:

I once had this uncle who was very religious
He read the Good Book all the time.
One day he fell asleep reading
The Twenty-third Psalm
And woke up in the hereafter the following morning.
The owner of the Bible closed the book on him...

Juan died waiting for his number to hit.
Miguel died waiting for the welfare check to come
and go and come again.
Milagro died waiting for her ten children to grow up
and work so she could quit working.
Olga died waiting for a five-dollar raise.
Manuel died waiting for his supervisor to drop dead
so he could get a promotion...

Juan died dreaming about a new car.
Miguel died dreaming about new anti-poverty programs.
Milagro died dreaming about a trip to Puerto Rico.
Olga died dreaming about real jewelry.
Manuel died dreaming about the Irish Sweepstakes.

They all died.
Like a hero sandwich dies
In the garment district
At twelve o'clock in the afternoon:
Social Security numbers to ashes
Union Dues to dust...

Manuel died hating all of them--
Juan, Miguel, Milagro and Olga--
Because they all spoke broken English
more fluently than he did...

8. Study the Puerto Rican Commonwealth. What type of relationship is this? Prepare a report.

9. Investigate "Spanglish." Make a list of words and their meaning.

10. Take a survey in your own high school to find out the extent of knowledge and understanding of Puerto Ricans among the student body.

11. Prepare and present to the class short skits on:

    a. Culture contrasts between Puerto Ricans and "Anglos."

    b. Immigrants

    c. The middle class Puerto Rican

12. Write to:

    Right-to-Read Program
    U. S. Office of Education
    400 Maryland Avenue, S. W.
    Washington, D. C. 20202

    for information about the Bilingual Center "Juan Morel Campos," a bilingual program for Puerto Ricans in Chicago.

13. Visit and/or write to the Office of the Commonwealth of Puerto Rico,
    2210 R Street, N. W.
    Washington, D. C.

    Free information and speakers are available. Speakers are available to come to the classrooms.

14. A program with the purpose of disseminating information learned may be planned as an assembly for all students taking Spanish, or perhaps for the entire school. Other departments may participate, e. g., the Music, Social Studies, and the Home Economics Departments.

15. A Puerto Rican fiesta can be planned in which Puerto Rican food may be served. See Appendix for recipes.

Students may suggest other types of Culminating Activities.

ASSESSMENT

It is suggested that the students be evaluated throughout the Unit by means of oral and written reports, class participation projects, and other contributions. If the teacher wishes, a test may be administered at the end of the Unit. Following is a sample test which might be used in upper level Spanish classes. Correct answers have been indicated for teacher use.

Nombre_____
Fecha_____

Examen sobre los Puertorriqueños

I. Escoja la contestación más acertada:

1. ¿Cuál de las frases no es verdad sobre Puerto Rico?
   (a) Los ricos de P. R. son una gran mayoría. b) muchos de los ricos son de decendencia española. c) los ricos y los pobres viven en San Juan.

2. ¿Cómo son los pobres de P. R. en comparación a los de E. E. U. U. ?
   (a) peor b) mejor c) lo mismo

3. ¿Cuál de los siguientes existe en P. R. debido a la "Americanización"?
   (a) la televisión b) la finca c) los jíbaros

4. ¿Dónde viven los pobres?
   a) en las ciudades b) en las montañas (c) en toda la isla

5. ¿Qué lenguas se hablan en P. R.?
   a) el español y francés (b) el español y el inglés c) el inglés, portugués y español

6. La iglesia más antigua del hemisferio es:
   a) la iglesia de San José b) El Cristo (c) Porta Coeli

7. ¿Quiénes vienen a los E. E. U. U. ?
   (a) especialmente personas jóvenes b) los ricos c) los viejos y los niños

8. ¿Cuáles son algunos lugares de interés en P. R. ?
   (a) El Morro y la casa del gobernador b) La casa rosada y la montaña del Yunque c) la Fortaleza en San Pablo

9. ¿Qué es la Fortaleza?
   a) Un castillo (b) La casa del gobernador c) un arrabal de San Juan

10. Un esteriotipo usado por los puertorriqueños acerca de los americanos es: a) los americanos son simpáticos y buenos b) son siempre ricos y amigos (c) egoístas y ricos

11. La religión de la mayoría de los puertorriqueños es:
a) espiritualista b) protestante (c) católica

12. ¿Cuál es el color predominante entre los puertorriqueños?
a) blanco b) negro (c) una mezcla

13. Lo más importante en la vida de los puertorriqueños es:
(a) la familia b) el dinero c) el empleo

14. Económicamente, los puertorriqueños dependen de:
(a) la agricultura b) la industria c) del mercado mundial

15. ¿Qué operación usan para ayudar su país?
(a) Operación Bootstrap b) Operación Headstart c) Operación H. O. P. E.

16. Un arrabal en San Juan es:
(a) El Fanguito b) El Corral de Puercos c) Bella Vista

17. ¿Dónde están la mayoría de los peores arrabales?
a) cerca de las fincas (b) cerca del agua c) en las montañas

18. ¿Cuál es el problema mayor de P. R.?
a) las drogas b) robos (c) la pobreza

19. Los puertorriqueños no tienen el privilegio de:
a) pagar impuestos estatales b) servir en el ejército c) escoger su propio gobierno (d) votar por el presidente

20. La clase alta de los puertorriqueños es conocida como:
(a) los "blanquitos" b) los mojados c) "los indios"

21. Los puertorriqueños quieren salir de P. R. porque:
a) hay demasiado puertorriqueños en la isla. b) creen que pueden ganar más dinero c) tienen familiares en los E. E. U. U. (d) abc

22. El presidente del Partido Independentista de P. R. es:
(a) Rubén Berrios b) Muñoz Marín c) José Clemente

23. Los puertorriqueños hoy día mueren a la edad promedio de
a) 45 años b) 50 años c) 35 años (d) 70 años

24. Los puertorriqueños vienen a los E. E. U. U. en:
a) carros (b) avión c) barco

25. ¿Cuáles son los problemas de los puertorriqueños cuando llegan a los E. E. U. U. ?
a) la lengua b) el clima c) las viviendas (d) todos estos

26. ¿Qué es un jíbaro?
a) una persona de la ciudad b) un americano (c) una persona del campo

27. En P. R. los _____ son miembros de la clase media.
(a) médicos b) agregados c) negros

28. ¿Cuál es el estado político entre P. R. y los E. E. U. U. ?
a) estado b) península c) independiente (d) ninguno de estos

29. ¿Quiénes no pertenecen a la clase baja?
a) agricultores b) trabajadores manuales (c) profesionales

30. Los "Young Lords" quieren:
a) resolver los problemas con revolución y guerras solamente
b) una guerra entre los "latinos" y los "anglos"
(c) la libertad para P. R. en una forma u otra.
d) ninguno de los anteriores

31. Los que están en el movimiento "pro-independencia" son:
a) los alumnos de la escuela secundaria b) los mayores de 30 años
(c) los estudiantes de escuela secundaria y Universidades

32. ¿Quiénes quieren la independencia?
a) La mayoría (b) un porcentaje bajo c) todos los que viven en N. Y.

33. ¿Qué es "Spanglish"?
a) una mezcla de los puertorriqueños de N. Y. (b) una mezcla de español e inglés c) una lengua de los niños de P. R. que nadie más puede hablar

34. Los puertorriqueños hablan esta lengua porque:
a) no entienden el español. (b) ellos olvidan parte del español y así hablan un poquito de ambos. c) no pueden aprender el inglés.

35. ¿Por qué dejan la escuela los puertorriqueños?
a) La educación no es práctica para la vida del "ghetto." b) necesitan trabajar y ganar dinero c) tienen problemas con la lengua (d) todas - abc.

II. Preguntas de DISCUSION. Escoja 3.

1. ¿En qué forma son los puertorriqueños diferentes de los otros inmigrantes?
2. El problema de la discriminación del puertorriqueño en N. Y.
3. El problema de la educación relacionado a los estudiantes que abandonan la escuela.
4. La relación política que existe entre P. R. y los E. E. U. U.
5. El programa ASPIRA

APPENDIX

Demands of Puerto Ricans
Notable Puerto Ricans
Background Information for the Teacher
    Present Conditions
    Culture
    History
        Chronological listing and significant events
Legends
Spanglish
Puerto Rican Dishes
Sources of Information for Students and Teachers

DEMANDS OF PUERTO RICANS

Presented by Hermán Badillo, Congressman from the twenty-first Congressional District of the Bronx, New York, before the House of Representatives on May 4, 1971.

1. That American citizens living on the Island of Puerto Rico receive the benefits of legislation that has to do with housing, welfare, health, education, job training or other benefits to the same extent as American citizens living on the U. S. Mainland.

2. An economic program which will insure that the standard of living of American citizens living on the Island of Puerto Rico can be comparable to the standard of living of American citizens living on the Mainland.

3. Community and economic development programs in New York City and other parts of the country to serve American citizens of Puerto Rican origin and, specifically, to authorize programs for education, manpower training and community development to be carried out in English and Spanish and with the needs of the Puerto Rican community built into the programs.

4. The establishment of a national employment bank under which Puerto Ricans who must seek jobs on the Mainland could be trained in Puerto Rico to work in identifiable, existing jobs in different parts of the Mainland. At the same time, they should receive training in writing and speaking English so as to make it possible for them to be full participants in Mainland life.

Mr. Badillo's explanations of each of the above statements are found in:

The Rican: Number 2
Winter, 1972

The Rican can be obtained from:

The Rican Journal, Inc.
P. O. Box 11039
Chicago, Illinois 60611

NOTABLE PUERTO RICANS

1. ACTORS, ACTRESSES, PRODUCERS

   José Ferrer
   Rita Moreno
   José García

2. ARTISTS

   Lorenzo Homar
   J. A. Torres Martinó
   Rafael Tufiño
   Felix Rodríguez Báez

3. BASEBALL PLAYERS

   Sandy Alomar
   Luis Rodríguez Olmo
   Rubén Gómez
   José Guillermo "Pantalones" Santiago
   Juan "Tería" Pizarro
   Orlando Peruchín Cepeda
   Roberto Clemente

4. BOXERS

   Sixto Escobar
   José "Cheguí" Torres
   Carlos Ortiz

5. MUSICIANS AND ENTERTAINERS

   Rafael Hernández (Composer of songs)
   Noro Morales (Bandleader)
   Elías López Sobá
   Justino Díaz (Metropolitan Opera)
   Figueroa Brothers (Quintet)
   Antonio Paoli (Tenor)
   Jesús María Sanromá (Pianist)
   Olga San Juan (Dancer)

6. WRITERS AND STATESMEN

   María Teresa Babín (Essayist)
   Jaime Carrero (Writer)
   Lidio Cruz Monclova (Historian)
   Arturo Morales Carrión (O. A. S.)
   René Marqués (Essayist)

BACKGROUND INFORMATION FOR TEACHERS
Reference: Puerto Rico: A Profile

INTRODUCTION:

In this brief paper the writer has endeavored to make available to the teacher information pertinent to the unit "Puerto Rico and the Puerto Ricans." The three major themes outlined in the unit, Present Conditions, Culture and History will be developed with the hope that questions will be raised and further research on the part of students and teachers will follow.

It is the feeling of the writer that by studying the culture and history of any ethnic group, better understanding of their current problems will result.

The problems of the Puerto Rican, like those of other ethnic groups, should be studied, analyzed and understood in order to avoid wrong generalizations, prejudices, and stereotypes.

I. PRESENT CONDITIONS

The following five points have a bearing on the present conditions of Puerto Ricans:

1. Puerto Ricans still enjoy the Hispanic culture which was inherited centuries ago.
2. Their native language is Spanish although many Puerto Ricans today are bilingual.
3. Puerto Rico has an autonomous government, annexed to the U. S.
4. Puerto Ricans are American citizens.
5. The ultimate status of Puerto Rico has not been decided.

The fact that Puerto Ricans are American citizens and that Puerto Rico is still part of the United States prompts the question: Who is getting most of the benefit out of this relationship, Puerto Rico or the United States?

The writer presents some of the facts with the hope that the reader will investigate in greater depth and draw his own conclusions.

Puerto Rico is considered to be ahead economically of most new and old independent republics (that is, by rate of economic growth). If compared with the rest of Latin America, the progress in Puerto Rico has been outstanding. However, many Puerto Ricans feel this is not a fair comparison since Puerto Rico is part of the United States and not a Latin American country. As part of the United States, Puerto Rico does not even compare economically with the state with the lowest income, Mississippi.

Other facts about the relationship between Puerto Rico and the United States follow:*

- The United States manages all the external affairs of Puerto Rico, and regulates many internal activities.
- The Island has no diplomatic relations with any country.
- There are U.S. Army, Navy, Air Force and Coast Guard bases in Puerto Rico, on rent-free land.
- The Post Office and the Customs Services are operated by the U.S. Federal Government.
- Flight procedures are regulated by the Federal Aviation Agency.
- Radio and T.V. stations are licensed by the Federal Communications Commission.
- Weather Bureau, Soil Conservation, Peace Corps and the Selective Service System are also federally operated.
- The U.S. Naval Base near Fajardo is one of the largest in the world.
- Puerto Rico has no military force.
- The United States carries out military maneuvers on Puerto Rico's offshore islands of Vieques and Culebra.
- The Navy uses parts of Culebra and its offshore cays for ship and aerial bombardment practice.
- Nearly half a billion dollars are poured annually into the economy of Puerto Rico by the United States, which include:
  - --low-interest loans to the government for public housing, farmers, veterans and small businessmen.
  - --private housing loans.

*Wagenheim - Puerto Rico: A Profile

- Federal outlays now approach one fifth of the Island's income per capita.
- Puerto Ricans buy more per capita from the United States than any other country.
- Puerto Ricans in Puerto Rico do not vote for the President of the United States.
- Most Federal employees are Puerto Ricans whose salaries are higher than local government levels.
- Puerto Rico offers American investors a ten to seventeen years' tax exemption in order to promote industry and create jobs on the Island.
- Puerto Rico does not pay a federal tax to the United States.
- Puerto Ricans travel freely to and from the Mainland.

The largest migratory wave to the Mainland began in the mid 1940's. After the Depression, Puerto Ricans began migrating to the United States for economic reasons. Most Puerto Ricans who came were the rural poor who wanted to take advantage of the tremendous wealth and economy of New York City. Little did the Puerto Ricans know of what industrial New York was like. To the Puerto Rican who was used to his small community, New York seemed like a world of its own and he was not prepared to face the problems awaiting him. The language barrier, the culture, the cold weather, the color of the skin, and the close family ties with relatives on the Island, made it difficult for him to adjust to his new home. These have been the main causes of the problems of the Puerto Ricans on the Mainland.

Unlike most other immigrants to the United States, the majority of the Puerto Ricans come with the idea of making some money and returning to the Island. Cultural ties with the Island remain strong because of the easy traveling back and forth. Because of strong ties with the Island, and because Puerto Ricans are mainly a mixed race, they do not blend into the "American" stream easily. Many spend their lives going back and forth without being able to settle in either place; others become involved in buying material things such as cars, television

sets and furniture, sometimes houses. Because of debts, they find themselves trapped and unable to return. There are still others who find jobs. Though earning little, they earn up to three times more than they could on the Island. Puerto Rican industry is growing rapidly; nevertheless, jobs are still insufficient.

In addition to New York, the following cities attract Puerto Ricans on the mainland: Bridgeport, Hartford, Meriden, New Haven in Connecticut; and Newark in New Jersey. Since most Puerto Rican migrants are unskilled, most jobs available to them are in agriculture.

Today many of the Puerto Ricans who come to New York, come to live with a relative, following closely the cultural pattern. Problems of changing jobs and homes are frequent. Layoffs and overpriced apartments in unsuitable, crumbling buildings are common. However, most Puerto Ricans in New York do not consider the situation unbearable since it is the lesser of two evils. To return to Puerto Rico would be, for many of them, next to impossible because they sold their shack and their small piece of land in order to make the trip to the Mainland possible.

There are different accounts as to how the Puerto Ricans get along in New York City. There is the Puerto Rican who came in the late 1940's who feels he worked hard and fought against "viento y marea" to "make it," and he made it. He cannot understand what the young group of "newcomers" are complaining about. Many of them feel they were never discriminated against; they held low-paying jobs and faced problems, but this was expected at that time. This group of hardworking Puerto Ricans came at the time when Puerto Rico's economy was so low that any step they took had to be upward; there was just no other choice. They came to the United States with the attitude that they must

work in no matter what to make a living, that the Americans were superior beings and that, regardless of the treatment, it was better than starving to death. This is why they never protested when they had to pay over one thousand dollars for a crumbling apartment and to pay monthly rent for the time they lived in it. To them, this was simply the way to live in New York.

In the 1950's, the "comers" to the Mainland increased in such numbers that problems began to arise and jobs began to be more scarce. Family problems, education problems, language problems and many other problems emerged. Because of close family ties, prejudice and discrimination, the Puerto Ricans found themselves grouped and somewhat isolated in the large city of New York.

The new generation, mainly brought up in New York, has a different view of the problems. After going through much trouble in the public elementary schools in New York, many of them feel that there was no need to keep most of the Spanish and Black students separated from most of the "Anglos."

"Why," a girl asked the writer, "if I already knew English, after I had gone to school in New York for ten years, was I continued to be placed in 11D or 11E where there were mainly Puerto Ricans, Blacks and a few dumb Whites? I considered myself fairly intelligent but when I went to the guidance counselor to inquire about a college, he told me I was better off taking a commercial course since I couldn't afford a college education."

Another student told the writer that what she remembered most bitterly about New York was: "The day my mother, a sewing machine operator, had to wait one whole day, with a broken needle stuck in her finger, for a Union doctor to take care of her. Her employer said she had to go to a Union doctor because private doctors would be too expensive."

A middle-aged lady who worked as a sewing machine operator says: "The foreman used to shout at us to make us very nervous, then when he saw how we reacted, he would burst into laughter. But I felt fortunate I had the job and never complained."

There were also the few Puerto Ricans who came adventuring, seeking a better life. The one who had a college degree, who was sure of himself and who didn't feel inferior, came, found a job, went everywhere, and answered the question, "Are you white?" with a straight look in his eyes. "Yes, can't you see?" even though he was really a mixture of a number of races. These Puerto Ricans refuse to acknowledge the problems of the "other" Puerto Ricans. The majority of the Puerto Ricans do not have such a high level of security and immunity to prejudices.

Today there are more Puerto Ricans in New York City than in the capital of the Island, San Juan. The problems of such a large group of people cannot be ignored. Some Puerto Ricans are rising into the middle class, others are on welfare in New York City and other cities; still others are joining the militant groups against the Establishment. Puerto Ricans have many organizations which are trying to help the Puerto Rican on the Mainland and the government, local and federal, is trying to help also.

In Puerto Rico, the economy has boomed since the new "Operation Bootstrap" program. American investors have been attracted to the Island, bringing industries and providing jobs. Many Puerto Ricans are being trained for these jobs, and the need to come to the Mainland is decreasing.

From this information, it should be concluded that the Puerto Rican culture is unique and efforts should not be made to totally assimilate it into the American

culture; and that the present conditions of Puerto Ricans on the Island and on the Mainland are a direct result of their culture and history. It should also be remembered that the present status of Puerto Rico is not final, and that changes will be taking place.

II. CULTURE

"Culture is the totality of the learned attitudes and activities that the people in a group share."* In accordance with this definition the Puerto Rican culture will be presented with emphasis on the folklore, the traditions, the daily customs and the language, as well as the literature, the art, the dances and the music.

Puerto Rican culture is a product of Indian, Negro and Spanish elements in the ethnological and spiritual composition of the population of the Island.

Before one considers the culture of the Puerto Ricans, it is important to know some historical facts which helped to shape it.

1. Puerto Rico was under Spanish dominance during four centuries, that is, from 1493-1898 when, as a result of the Spanish-American War, it became a possession of the United States.

2. From 1898 to the present, Puerto Rico has been under the influence and dominance of the United States.

3. American citizenship was acquired during the first World War, in 1917.

4. The Commonwealth was established in 1952.

5. Migration of thousands of Puerto Ricans to the Mainland after the second World War.

The Puerto Ricans inherited many cultural traits from the Spaniards These, mixed with Indian and Negro influences, have resulted in a unique product,

*Maryland State Dept. of Educ., Div. of Instruction, New Perspectives in Intergroup Education, 1971.

"Puerto Rican Culture." Many have stated that because of the influence of American technology, e.g., "hamburgers" replace the "longaniza" (sausage), the latest model cars replace the horse, the Puerto Ricans are losing their identity, their culture. Others agree that the culture of the Puerto Ricans has a "flavor" that will always be different, regardless of whatever is added.

The reader should be cautioned that some of the cultural values and traits which will be pointed out here, are being challenged, changed and modified constantly by new ways of living and thinking.

Some of the "values" attributed to Puerto Ricans are:

1. Fatalism - the belief that life is controlled by a supernatural force and that one should be resigned to misfortune and rejoice when in response to prayer or good deeds, good fortune comes. This attitude has been reinforced by the church, be it the Catholic or any other church. Since the Puerto Rican tends to be religious (a trait which was handed down from his Spanish heritage), it is easy to accept and adopt the attitude of "Sea por Dios; será lo que Dios quiera." (I accept the will of God.) For the poor man this serves as a balm against his frustration; for the rich, to quiet his conscience about the realities of poverty around him.

2. Machismo - a trait which assumes that the male is superior to the female not only in physical courage and sexually, but in all other respects. It also implies a protective attitude toward women. (This attitude is changing to some degree today.) This concept of machismo affects the whole pattern of family life. For example, boys and girls are brought up in different ways. A girl is always feminine, weak and chaste, and the boy is taught to be firm, strong, never to cry. Parents are usually more permissive with boys. Girls are raised to be responsible, to seek a man who is also serious and responsible. The girl should not have many "novios" (steady boyfriends) before she marries; a young man may have or should have many girlfriends before marrying. Frequent dating with different boys is frowned upon. In traditional families if a couple is seen dating several times, the assumption is that soon there will be a wedding. Once a couple marries, the woman is not seen with another man alone; for people to suspect infidelity on the part of the woman is a serious affront to the "dignity" of both husband and wife. A man may have love affairs with other women; although his wife may resent it, society does not condemn him; it is ignored and almost expected.

3. Respect - or "Dignidad" (Dignity) - Any man, despite his position in life, regardless of how poor or rich he may be is worthy of "respect." Any lack of respect violates his dignity. To complain and talk about one's poverty and problems is undignified.

4. Personalismo - A belief and strong faith in person-to-person contact rather than impersonal relationships. In general the Puerto Rican prefers a face-to-face meeting to a telephone call. This they say gives a feeling of warmth. Many Puerto Ricans agree that North Americans or the Anglos have a "colder" personality, or that they are too "mechanical."

5. The "Ay bendito." - A Puerto Rican uses this expression when reacting to a sentimental or sad story or account. It appears that only Puerto Ricans (among the Latin Americans) use this expression in this manner. What does this phrase mean? Literally it means, "Blessed be the Lord," but its meaning goes further. The "Ay bendito" is an ailment to which no Puerto Rican is immune: the mother may feel moved to comply to demands of the teenager's plea; the teacher may feel, "Ay bendito, he almost had a D: I'll pass him;" the traffic policeman might comply with the "Ay bendito" of the pretty driver. This custom does not mean that everyone is "soft-hearted" all the time; however, the sentimentalism that the "Ay bendito" conveys assuages much personal conflict and makes possible many small favors which are rarely found in "developed" countries.

6. Hospitality - Hospitality among the Puerto Ricans can be traced back to the times of the Spaniards on the Island. Expressions such as, "Esta es su casa," (This is your house) or "a la orden" (at your service) are common greetings. When a visitor comes to the house or when a person gives you his address, for example, he says, "I live at 283 America Street, at your service." Hospitality is at its best during the Christmas season which is a season for visiting, eating and drinking.

The traits given above are those which, in general, characterize the Puerto Ricans. But there are various types of Puerto Ricans and the most picturesque by far is the jíbaro. The word jíbaro has many connotations for a Puerto Rican. Years ago, jíbaro meant a person who lived in the hill country who worked in agriculture and rarely, if ever, came to the city or town. He liked to dance and sing songs often of medieval Spanish origin. He was a good horseman always carrying a machete. He was a man of his word, of dignity, and he dressed plainly.

His home was rustic; his religion was a mixture of Catholicism and superstitions; he worshipped rustic carved saints and for the most part was illiterate. This jíbaro has nearly vanished today. The typical jíbaro today is in late middle age and his children have migrated either to the Mainland or to the cities in the Island.

There are also other meanings to the word jíbaro. To the urban poor, the jíbaro is the ignorant hillbilly. To the person who has "made it" or "had always made it," the jíbaro is the honest, sincere man; the man who, perhaps, not educated but by all means the son of Puerto Rico. Many are the writers and poets who idealized the jíbaro; he is often portrayed on television.

Puerto Ricans have a sense of humor; they like fiestas and celebrations. Each year, nine local and ten U. S. holidays are observed. In addition to these, each town celebrates an annual festival to honor its patron saint usually lasting nine days. These fiestas were once of a religious nature but now the emphasis seems to be on recreation, games, and music set up in the plaza in the heart of town.

Christmas (Las Navidades) is by far the most important holiday of the year. It is not one day, but many, and it varies depending on how early in December one feels the spirit or enthusiasm. The Christmas Spirit begins early in December and lasts through January 6th. In some parts of the Island, it extends a week or two after Three Kings' Day (January 6th) when rosaries are sung and godparents exchange visits.

The Christmas season is not completely religious. Although there is a midnight mass on December 24th, during most of the season, there is much gaiety and loud singing, noise making in the streets. Radio broadcasts and

television programs join in the spirit. Friends organize parrandas (groups of merrymakers who go from house to house with asaltos, meaning attacks or surprise visits, until all hours of the morning. Groups of people with guitars, maracas, and güiros stroll through the shops and streets singing typical Christmas music, gay or nostalgic, music evoking the past, the jíbaro and the country.

December 24th or Christmas Eve (Nochebuena) is the big night for exchanging gifts and having a very special dinner after attending midnight mass, but parents reserve some gifts for the 6th of January when the Three Kings traditionally visit the homes with gifts for the children.

Puerto Ricans also like sports. The national sport is baseball, adopted from the United States. Today Puerto Rico has a six-team professional Winter League. Puerto Rico has sent several of its stars to the U.S. major leagues. Some of them are Hiram Bethorm, Luis Rodríguez Olmo, Rubén Gómez, Tite Arroyo, Roberto Clemente and Orlando Cepeda.

Basketball, tennis and boxing are also popular sports. Among the traditional sports there is the raising of Paso fino horses. This is a small horse, bred over hundreds of years in Puerto Rico. The Paso Fino Federation of Puerto Rico gives annual shows, and interest in this special horse has extended to the United States and other countries.

Another sport is dominoes. It is the equivalent of poker or rummy on the Island. Although the rules of the game are very simple, it appears to be as complicated as chess. It is usually played outside the house or at a bar while sipping beer or a tropical drink.

Cockfighting is a very popular sport during the weekends of November through August. Puerto Rico has over 100 cockpits.

Horseracing is another favorite sport. El Comandante is the only track on the Island.

Puerto Ricans also like to buy chances on the lotería. The prizes offered vary from $80 - $100,000 with an occasional extraordinario first prize of $400,000.

The culture of Puerto Rico also, of course, embodies literary and artistic expressions. Among the well-known writers there is Manuel Zeno Gandía, 1855-1930, who stressed the beauty of nature and life of the poor in his most outstanding book La Charca. Enrique Laguerre is another writer who wrote on historical and social themes. His first novel was La Llamarada. Recent writers, Guillermo Cotto Thorner and José Luis González wrote about the hardships of the Puerto Ricans in New York City. René Marqués is another well-known writer of short stories and drama. He seems to be concerned with the theme "nationalism" in all his works.

Poetry is of much importance in Puerto Rico. Among the best known poets are: Lola Rodríguez de Tió (1854-1924) who wrote Puerto Rico's national anthem. Luis Palés Matos (1898-1959) whose most emphatic theme was the Negro heritage and Jaime Carrero, a sensitive writer raised in the United States.

Music and dance are part of the people of Puerto Rico. Puerto Ricans are known to be happy and gay people. Many are the Puerto Ricans who say: "We may be poor but we are happy." The best time to see this manifested is on weekends when the people are seen in their best clothes, getting together for small parties where the music and dance are "musts." Any occasion is worth a celebration with music and dance; the "gringo"* fiesta, in which there is a lot of talking, is not very popular in Puerto Rico.

*Gringo: typically Anglo, or Mainland U.S.

The Island's music is a blend of African, Spanish and, lately, North and South American influences.

The best early composer is Juan Morel Campos, (1857-1896) well-known for his danzas, and the best popular composer is Rafael Hernández, who died in 1966 and is idolized in Puerto Rico. This paper cannot include the many "pop" musicians and singers.

It should also be mentioned that Puerto Rico has its own symphony orchestra and conservatory of music. The Institute of Puerto Rican Culture also has an orchestra which gives free concerts in town plazas. The musical event of the year is the "Festival Casals" in May which attracts admirers from different parts of the world. Pablo Casals, the cellist, lives in Puerto Rico.

In the field of art, Puerto Rico is emerging rapidly. Some of the better known artists are José Campeche (1751-1809), Francisco Oller de Cestero (1833-1917). Today there are: Lorenzo Homar, J. A. Torres Mortinó, Rafael Tufiño and Felix Rodríguez Báez.

Two institutions have been established to preserve the cultural expression of the Puerto Rican: The Ateneo Puertorriqueño and the government-supported Institute of Puerto Rican Culture. Both institutions have had an important impact on Puerto Rican cultural life.

III. HISTORY

In this paper the major events in the history of the Island are briefly considered in order to present a clearer picture of the problems of the Puerto Ricans both on the Island and on the Mainland.

Christopher Columbus discovered the Island of Puerto Rico on his second voyage to America in 1493. The Island was inhabited then by the Taíno Indians

whose physical features may be characterized as follows: short, strong, copper-colored, with straight black hair and prominent cheekbones. The Taínos were a peaceful tribe. They enjoyed fishing and also relaxing in the "hamaca." (hammock) It was the Taíno culture that gave the European his first contact with such products as corn, tobacco and rubber.

The colonization of the Island began in the early fifteen hundreds by the Spaniard, Ponce de León. Thirty to three hundred Indians were assigned to each colonizer. The Indians were to serve in the mines and any other assigned task. The Spaniards taught the Indians religion and provided a very superficial type of welfare for them. The Spaniards mistreated and took advantage of the Indians since they thought the Spaniards were white "gods." Soon the Indians discovered that their enemies were mortals too and a rebellion erupted. But the Indians were not many and were not ready to fight the well-prepared Spaniards. The latter, obsessed with their own power, disregarded the orders from distant Spain and did as they wished with the Indians.

When the gold was almost depleted, agriculture was established to bolster the economy, and African slaves were brought to the Island because they were considered stronger and more skillful than the Indians. The early 1500's was a crucial period. After the arrival of the African slaves, there followed an epidemic of smallpox (which affected many Indians and Spanish settlers), attacks by Carib Indians, French and other pirates; storms also lashed the Island.

Because of the reasons stated there were only a few Spaniards, more Indians and still more African slaves on the Island. Fewer than a hundred Spaniards were married to Spanish women; the remainder (about 350) lived with Indian or Negro mistresses. Hence the explanation of "Puerto Rican

color of skin and culture." Puerto Rican life continued uneventfully for some time while in the rest of the world, major decisions and revolutions were taking place. One of the decisions was that Puerto Rico was nearly traded to England in exchange for Gibraltar which the British had taken from Spain in 1704.

In the Nineteenth Century, Puerto Rico was ruled by military government, implanted by Spain in the late 1600's. In 1809, Puerto Rico was given limited civil rights and the true Puerto Rican class began to emerge. Spain, afraid that Puerto Rico would follow the example of other colonies, rebelling and seeking independence, was willing to grant some privileges to Puerto Ricans. At that time, the Puerto Ricans, although lacking official political parties, showed interest in three different ideologies: the Conservatives who were Spanish loyalists, the Liberals who demanded more local autonomy as part of Puerto Rico's union with Spain; and the Separatists who as the name implies wanted a separation from Spain.

The enjoyment of some privileges did not last very long and in 1814, under Ferdinand VII, Spain returned the Island to absolute colonialism. The tyranny and the offenses were great after that. The Puerto Ricans organized to rebel and to proclaim independence in the famous "Grito de Lares," but the attempt failed and, thereafter, harsh punishments and almost barbaric treatment were foisted upon people who did not agree with the Spanish government.

In 1897, Puerto Rico was granted autonomy and for the first time in history, Puerto Ricans felt some political freedom. But again this freedom did not last very long. In July of 1898, the North Americans landed in Guánica. The Spanish-American War had been declared in April 1898 and on August 13, Spain surrendered.

It was a "picnic," (as it was called by some historians) for the North Americans since the war in Puerto Rico lasted only seventeen days, and of the 16,000 American troops only four were killed and forty wounded. Again the Puerto Ricans were confused as to what was to happen. Negotiations took place between Spain and the United States but no Puerto Rican leader had any say in the matter. On December 10, 1898, the Treat of Paris was signed and Spain ceded the Philippines and Puerto Rico to the United States. Cuba was also to become a U. S. protectorate.

Puerto Rico was very, very poor when the United States took over and the new governm ent did not prove to be much better than the Spanish, for, now, in addition to all of the problems faced before, the language and cultural barriers were much greater. Puerto Rico's leaders had at least been able to communicate with the Spaniards. Now, in their own land, they had to work through translators. The United States imposed a military regime for some time and, according to General Wilson, the Island was later to be declared a territory, then a state within the Union. The duration of these periods was to depend upon the "merits" of the country.

The Foraker Act in 1900 followed the military regime. This Act created something called "the People of Puerto Rico" which made the Puerto Ricans neither American citizens nor citizens of any other nation. The frustration of the Puerto Ricans kept growing. In 1917, before the United States entered World War I, the Jones Act was signed by President Wilson. This act gave automatic American Citizenship to all Puerto Ricans unless they signed a document refusing it; but its refusal meant they would be deprived of many civil

rights; hence most Puerto Ricans did not sign such a document. With the new citizenship, the Puerto Ricans were subject to be drafted for wars. No choice of citizenship was given.

Since the Jones Act, many changes have occurred. However, the three political parties believe in almost the same principles as the three previous groups. The Popular Party favors association with the United States as "Estado Libre Asociado," the P. N. P. (Partido Nuevo Progresista) favors statehood, and the P. I. P. (Partido Independentista Puertorriqueño) favors complete independence from the United States. (These are the names of the parties today.)

The 1930's were terrible years for the Puerto Ricans because of the Depression, hurricanes, and the unresolved political situation. There were U. S. appointed Governors at this time. Pedro Albizu Campos, a Harvard Law School graduate, emerged with the Nationalistic Movement. "La masacre de Ponce" is remembered as an attempt of the Nationalists to be heard. Twenty people died and over 100 were wounded. In the 1940's, the economic conditions of the Island did not appear to be much better than they were in 1898. This marks the era when Luis Muñoz Marín came to power, first as Senate Majority Leader and then as the first elected governor of the Island. Muñoz's twenty-four years in power did much for the economy and the political life of the Island. There are some other factors to be considered in the economic boom of the Island, one of them being the post-World War II economic development which provided the investment capital for Puerto Rico.

Muñoz Marín was brought up on politics and he learned it well. His family on both his mother's and father's side had participated in the anti-colonial efforts. Muñoz's father had led the autonomist movement and later

had become the Island's Resident Commissioner in the United States. Muñoz grew up in this environment and later became a writer. In 1938 the Popular Democratic Party was launched with Muñoz as a senate majority leader, but his goals changed slightly from quick independence to focusing upon economic development. The final political status of the Island "was not an issue."

In 1946, President Truman appointed the first native governor, Jesús T. Piñeiro. In 1947, the United States decided to let Puerto Rico elect its own governor.

In 1948, Muñoz became the first elected native governor. The Popular Party finally took a stand on the status of Puerto Rico, proposing the "Estado Libre Asociado," an autonomous self-government status which would preserve the relationship with the United States. This stand was viewed by many as "traitorous" since Muñoz had always advocated independence. His new view was that Puerto Rico was not economically ready for independence. The Nationalists and "Independentistas" were very upset over the new status and some disruptions were caused in different parts of the Island. After much discussion over the matter, Puerto Ricans approved the new Commonwealth on July 25, 1952 (the 54th Anniversary of the American Invasion at Guánica). The New Commonwealth is self-governing but the U. S. Congress has "paramount power" over it.

In 1967, the people of Puerto Rico were again consulted on the matter of the Commonwelath. The Puerto Ricans approved it once more. Muñoz had stepped down in 1964, but had named a successor and the P. P. D. party was still in power in 1967. In 1968, for the new gubernatorial elections, the Popular Party was divided and the industrialist Luis A. Ferré emerged with the New Progressive

Party. Ferré had always advocated statehood, but in his campaign the issue was not statehood, but a better government. This time the Puerto Ricans had four choices: the Popular Party, the People's Party, the New Progressive Party and the Independence Party. Puerto Ricans chose Ferré with his innovations and promises, who stated that he is still for statehood but that that should not be decided in regular elections. He believes there should be a status referendum at a convenient time to see how the people feel. After this, the achievement of statehood will depend on the United States Congress.

Many changes have taken place since Ferré took office. The new gubernatorial elections were held in November, 1972. The people of Puerto Rico again elected the Commonwealth as their type of government. The new Governor is Rafael Hernández Colón and the new Resident Commissioner is Jaime Benítez.

HISTORY - ADDENDUM

A BRIEF CHRONOLOGY OF PUERTO RICAN HISTORY

Reference: Puerto Rico: a Profile. (See BIBLIOGRAPHY)

1493 On November 19, Christopher Columbus discovers the Island of Boriquén on his second trip to the New World and calls it San Juan Bautista.

1508 Juan Ponce de León is made Governor of the Island and founds the first settlement, called Caparra.

1509 The seat of government is moved and called Ciudad de Puerto Rico.

1521 The capital city is renamed San Juan, and the Island takes the name of the capital: Puerto Rico.

1530 With the limited gold supply exhausted, many colonizers are attracted to Peru; others devote themselves to agriculture.

1595 Sir Francis Drake's fleet attacks San Juan but is rebuffed.

1598 George Clifford, the Count of Cumberland, captures San Juan with 4,000 men and holds it from June to November.

1625 Dutch fleet attacks San Juan on September 24, but is rebuffed after troops sack the city.

1631 Construction begins on the massive El Morro Fortress to protect the city.

1660 Governor Pérez de Guzmán writes to the King that "eleven years have passed since the last ship came to this Island."

1680 The city of Ponce is founded on the south coast.

1760 Mayagüez founded on the west coast.

1775 Population is 70,250 including 6,467 black slaves.

1797 San Juan is attacked by the British, who retire after a one-month siege.

1812 Ramón Power represents the Island in the Spanish Cortes (Parliament of Spain)

1868 On September 23, patriots in Lares declare a republic, but the revolt is quickly crushed.

1873 Slavery is abolished.

1897 On November 25, Spain grants autonomy to Puerto Rico. Population is 894, 302.

1898 On February 15, the battleship Maine blows up in Havana Harbor; on April 21, the Spanish-American War begins; on July 25, American troops land at Guánica, on Puerto Rico's south coast.

1899 The Teaty of Paris is ratified on April 11, and Spain cedes Puerto Rico to the United States.

1900 The Foraker Act makes the Island a U.S. territory. The U.S. Military Government is replaced by a civil administration, headed by an American governor.

1917 The Jones Act is passed in Washington on March 2, granting U. S. citizenship to Puerto Ricans.

1930 Pedro Albizu Campos is elected President of the Militant Nationalist Party.

1934 President Franklin D. Roosevelt visits the Island and affirms support to rehabilitate its economy.

1935 Five people die in a clash between Nationalists and police at the University of Puerto Rico.

1936 Two young Nationalists kill insular police chief Riggs and are later killed by the police who arrested them. Albizu Campos and eight followers are jailed for sedition.

1937 On March 21, nineteen are killed and 100 injured in "the Ponce Massacre," as police open fire on a Nationalist parade.

1938 In July, Nationalists fire at U. S. Governor Winship during a ceremony to mark the fortieth year under American rule. Two Puerto Rican bodyguards are hit; nine Nationalists are indicted for murder.

1940 The new Popular Democratic Party wins the elections. Luis Muñoz Marín becomes Senate President.

1941 Rexford Guy Tugwell is named the last U.S. Governor of the Island and joins with Muñoz in an ambitious economic development program.

1944 Popular Party wins the election with 383,000 votes, compared with 208,000 of the combined opposition.

1946 On July 21, President Truman names Jesús T. Piñeiro as first native Governor of Puerto Rico.

1947 On August 4, President Truman signs Crawford-Butler Act, permitting Puerto Rico to elect its own governor.

1948 Popular Party wins the election, with 392,000 votes against 346 of the combined opposition. Luis Muñoz Marín becomes the first popularly elected governor.

1950 On July 4, President Truman signs Public Law 600, permitting Puerto Rico to draft its own constitution. On October 30, five armed Nationalists attack the Governor's Mansion; uprisings erupt in other Island towns, causing twenty-seven dead and ninety wounded. On November 1, two New York Puerto Ricans try to kill President Truman; a White House policeman and one assailant die. Albizu Campos and other Nationalists are given long prison sentences for complicity.

1951 On June 4, 387,000 Puerto Ricans favor Public Law 600; 119,000 vote against it; over 200,000 registered voters abstain.

1952 On March 3, the new Constitution is approved in a referendum, 374,000 to 82,000. On July 25, the Commonwealth Constitution goes into effect, after some changes insisted upon by the U.S. Congress are approved in a second Puerto Rican referendum. Popular Party again wins the election, with 429,000 votes against a combined opposition of 232,000. The Independence Party is second, with 125,000 votes.

1953 The United Nations authorizes the United States to cease transmitting information on Puerto Rico as a non-self-governing territory.

1954 On March 1, four Nationalists open fire on the U. S. House of Representatives, wounding five Congressmen.

1956 Popular Party wins the election with 62 percent of the total vote. The Statehood Republican Party doubles its 1952 total with 172,000 votes; the Independence Party drops to 85,000.

1959 Congress rejects the Fernos-Murray Bill, which aimed to amplify Puerto Rico's autonomy.

1960 Popular Party wins the election with 58 percent of the 800,000 votes. The "Statehooders" are second, and the Independence Party drops to three percent.

1964 The Status Commission begins to study the Island's political status. Muñoz Marín retires from the Governorship; his handpicked successor, Roberto Sánchez Vilella, becomes the Popular Candidate and easily wins the election.

1967 On July 23, in a status referendum, Commonwealth wins 60.5 percent of the votes, compared with 38.9 percent for statehood and six tenths percent for independence. Ad hoc committees are to be formed to work out the refinement of the commonwealth status.

1968 A rift in the Popular Party causes Sánchez Vilella to leave, and he forms his own People's Party. Luis Negrón López is the Popular candidate. Luis A. Ferré and the pro-statehood New Progressive Party win by a narrow margin, interrupting twenty-eight years of Popular Party rule.

1970 Governor Ferré and President Nixon form an ad hoc committee to discuss the U. S. presidential vote for Puerto Rico. Muñoz Marín retires from the Senate.

1972 Muñoz Marín returns from his self-imposed exile in Italy and campaigns very hard to help his party leader, Rafael Hernández Colón, win the election. Hernández Colón wins and the Popular Party is again in power.

PUERTO RICAN LEGENDS

Puerto Rico has a rich heritage of folklore handed down from early generations. During the Nineteenth Century, Cayetano Coll y Toste brought together many of these legends for publication. Since then, they have become standard in the school curriculum, and as children's books. Two representative legends follow, rendered in both English and Spanish.

PUERTO RICAN LEGENDS

Written and translated by Don Cayetano Coll y Toste, José Vivas and Ulises Cadilla.

LA GARITA DEL DIABLO
The Devil's Sentry Box

Dina was a bewitching half breed, a natural flower of exciting fragrance, a graceful maiden of lively eyes and black hair. She was the daughter of a Spanish foreman of the Royal Hacienda and his pure-blooded Indian wife.

She was eighteen years old and had never been permitted to walk the streets alone. Her sole entertainment was restricted to hearing mass at the San Francisco church together with her aunt, under whose tutelage she had lived since her mother's death. Dina derived her greatest joy from watching the Spanish regiment stationed in San Juan march past her house on Sundays, on their way to church. Those tall, handsome men in uniform attracted the marriageable maiden's attention. She would immediately shut the blinds and withdraw from the window when she heard her aunt coming.

II

Dina's aunt fell ill. The doctor's prescription consisted of daily walks under the tropical sun. Dina accompanied her aunt in her daily airings. She came to know almost all the angles and arches of the historical Castillo de San Cristobal. As a result of these walks, the soldiers got a closer view of Dina's beauty. They soon began to vex her bashful ears with their compliments.

She finally came across a pair of eyes that found their way deep into her heart. She visualized them in her dreams. They belonged to an Andalusian soldier called Sanchez. He could play the guitar with great feeling and write affectionate ballads. The soldier chose the plaza in front of Dina's house as his rehearsal site. She was falling desperately in love with Sanchez, who intentionally aimed his songs at her:

Fair one, beloved measure
of my fancy's revelry
Dina is the greatest treasure
ever offered unto me.

The lovesick maiden tried to sleep, but in vain. The guitar continued its lament, filtering slowly into the soul of the enamoured girl.

III

In the Castillo de San Cristobal (a massive stone wall surrounding the section presently known as Old San Juan) there is a famous sentry box. It is situated on the side opposite the plaza, facing North, and seems to be probing right into the sea. It provides a strategic point from which to view the entire coast. It was Sanchez' assignment to guard this post. That same night, Dina felt an irresistible urge to talk with him. She had not been able to see him all day. Nor had he relieved her suffering by playing the guitar at the usual place and time.

The girl waited until her aunt was fast asleep. Her aunt's rhythmic snores provided the awaited signal. She slipped out of the front door and sneaked behind the walls of the city to the sentry box, which loomed darkly against the misty background of the coast. Sanchez was faithfully guarding his post. Dina advanced secretly, wrapped in the protective shadows of the walls, toward her beloved.

"Sanchez!"

He immediately recognized the maiden's loving sigh. His heart beat violently. Leaving his rifle behind, he hastened into Dina's arms. A tenuous ray of fading moonlight fell upon the lovers in silvery threads.

IV

The next day, upon relieving the soldiers from their posts, the patrol guard reported a sentinel missing. He had deserted, leaving his rifle at his post. It was not the first case of a mysterious disappearance occurring at this site. Superstitious and credulous neighbors affirmed that Satan had cast a spell on the soldier. But still others, more cunning than the rest, considered it a startling coincidence that Dina had also disappeared from her house on the same night. They believed the loving couple had found refuge at the mountainous Sierra de Luquillo, where they had built their lovenest together.

Ever since that day, the site has held the name of The Devil's Sentry Box. The neighborhood remained firm in its conviction that Satan had intervened in the disappearance of Sanchez the guitarist. And his desertion was never officially linked with Dina's disappearance.

***

Dina era una mestiza atrayente, una flor natural de aroma incitante, una doncella gallarda, pelinegra y de vivarachos ojos, hija de un español, capataz cuadrillero de la Real Hacienda y de una india pura acanelada, resto de la aborígena raza. La esbelta moza tenía dieciocho primaveras y no había salido sola a la calle ni una sola vez. Sus fiestas se reducían a oír misa en la iglesia de San Francisco, en unión de una tía, bajo cuya tutela vivía desde la muerte de su madre.

El mayor embeleso de Dina era ver desfilar todos los domingos las escuadras del Regimiento Fijo de Artillería, cuando a tambor batiente pasaban frente a su casa los esbeltos militares de camino a la iglesia. Aquellos muchachos fornidos, derechos, uniformados, le llenaban los ojos a la linda moza, recatada y nubil. Se quitaba del antepecho de la puerta cuando su tía la regañaba y le ordenaba entrar y cerrar la persiana.

II

Enfermó la tía de Dina y el doctor ordenóle que paseara al sol además de tomar unos amargos brebajes. Dina acompañaba a su tía a pasear por el castillo de San Cristóbal hasta familiarizarse con todas sus bóvedas y rincones. Resultó de estos paseos el que algunos soldados se fijaran en la esbeltez de la doncella y la propinaran con requiebros y piropos que ponían rojas como el jacinto sus vírgenes mejillas y hacían apresurar el paso a la casta criolla.

Por fin hubo ojos picarescos, de un buen mozo, que se le metieron dentro del corazón, los que veía luego en todas partes, y con los que soñaba, provocándole amorosas pesadillas. Eran los ojos de un soldadito llamado Sánchez, andaluz de buena cepa, que tocaba la guitarra con facilidad extrema y trovaba de afición, entonando unas endechas con gracia y soltura. El soldado usaba como escenario de sus cantatas la plaza enfrente a la casa de la moza, quien quedaba loca y desesperada de amor con sus intencionadas coplas:

Bella Dina, bella Dina
quiéreme, por Dios, mi cielo,
que la suerte me es indina...
¡Sé tú, niña, mi consuelo!

La moza, acongojada y palpitante daba vueltas en su cama y, tras lánguidos desperezos, se entregaba al insomnio. La guitarra seguía gimiendo de cuando en cuando la dulce canción y el veneno de la estrofa se filtraba lentamente en el alma de la enamorada doncella.

III

En el Castillo de San Cristóbal existe una garita, alejada de la plaza, que da al lado norte y parece que se interna en el mar. Es un punto estratégico para atalayar la costa hacia el Escambrón y hacia el misterioso horizonte marítimo. En una de las noches que le tocaba a Sánchez la vigilancia de este punto, sintió Dina deseos irresistibles de charlar con él, que era el único delirio de su fantasía. En todo el día no había podido verle ni tenido el consuelo de oír su canción favorita al lánguido son de la guitarra.

Esperó la muchacha a que su tía se durmiese, y una vez cerciorada de ello, al oír sus acompasados ronquidos, entreabrió la puerta de la calle y se deslizó, por detrás de la muralla, hasta la conocida garita que se destacaba con negruras de basalto entre el brumoso celaje de la costa del mar. Allí estaba Sánchez haciendo fielmente su guardia. Sombras y tristezas rondaban en torno del castillo y envolvían a Dina, que avanzaba con sigilo hacia el atalaya donde estaba su amado.

-Sánchez- dijo tímidamente la garrida moza con una voz suave y leda que rompió el silencio de aquella aterradora soledad. Sánchez oyó el amoroso suspiro de la doncella, le palpitó el corazón con violencia, dejó el fusil y se precipitó en los brazos de Dina. Un ténue claro de luna agonizante aprisionó en su argentino encaje a los amantes.

IV

La ronda de vigilancia encontró al siguiente día, al relevar la guardia, que el soldado de turno había desertado, dejando el fusil y la cartuchera en el lugar entregado a su lealtad. No era el primer caso que ocurría en aquella triste garita. Así que la gente crédula y supersticiosa continuó afirmando que Lucifer con sus hechizos había cargado con el pobre soldado. Pero para los más despiertos era grande la coincidencia de que también la bella Dina hubiera desaparecido de su casa. Tal vez la amante pareja se había refugiado en la Sierra de Luquillo para formar allí su nido de ternezas plácidas.

Desde entonces se le llama a aquel sitio la Garita del Diablo, porque nadie quitó a la vecindad que Lucifer había intervenido en la desaparición de Sánchez, el tocador de guitarra, y que la huída de Dina no tenía nada que ver con la deserción del soldado.

GUANINA

Heading down towards the southern plains of Puerto Rico, between the towns of Guanica and Yauco, there is a gigantic "god-tree." When Columbus arrived, disturbing the placid blue of our horizon with the white, arrogant sails of his ships, the roots of this legendary "god-tree" were already piercing deep into Puerto Rican soil. The story of Guanina and Sotomayor, whose distressing souls are said to be still wandering restlessly around this site, remains very popular among our people.

It takes us back to the year 1510. The Spaniards were absolute rulers of the Island. They employed most of their efforts in the colonization of the Island and the looting of its ore deposits. For this purpose they organized the Indians into groups known as "encomiendas." These were forced to work in the plantations and gold mines under strict Spanish supervision. Oftentimes, they were openly mistreated as laboring slaves.

The Spanish King assigned to one man the mission of maintaining peace and order in the land of growing Spanish greed for gold and Indian discontent. This man was Ponce de Leon, first Governor of the Island, who later became famous for his voyage to Florida seeking an alleged Fountain of Youth. An incident came to alter the peaceful unfolding of events. It was the death of Agueybana, Supreme Chief of all the lesser tribes of the Island. He had been a friend of Ponce de Leon. Their friendship had done much to lessen friction between Indians and Spaniards. His death brought forth an Indian rebellion headed by his nephew Guaybana who swore never to be a slave to the proud Spaniard.

As a means of preventing rebellion under the provisions of the "encomienda" system, each Indian Chief known to be of a belligerent character was assigned a supervisor from the Spanish heads of the militia. Guaybana organized an "Areyto," or meeting of all the Indian Chiefs, shortly after his uncle's death. It was agreed that each Chief present would slay his Spanish supervisor. Guaybana's supervisor was Don Cristobal de Sotomayor. Juan Gonzalez, a Spanish interpreter versed in the language and customs of the natives, overheard their plans. Disguised as an Indian, he skillfully passed among them as one of their own tribesmen. After the meeting, he hurried to inform Ponce de Leon and Sotomayor of the coming Indian uprising. Ponce immediately mobilized his entire force to prevent unnecessary bloodshed among both parties. Sotomayor assumed an overconfident attitude.

This takes us directly to the love story. Sotomayor had chosen as his mate the fair Indian maiden, Guarina. Her beauty was much coveted among Indian warriors. But the maiden preferred the Spaniard's arrogant courage. This infuriated the Indians. Furthermore, Guanina was Guaybana's sister. She loved Sotomayor and served him faithfully. But this did not affect her brother's resolution to kill Sotomayor, as agreed in the "Areyto."

The Indians had always considered the Spaniards as immortal gods. When the Spaniards began forcing labor and injustices upon their people, a few of the more cunning Indians began doubting their immortality. One of the main candidates for the position of Supreme Chief after the death of Agueybana, gave the order to drown a Spaniard in the Anasco River. The Indians had been told by the Spanish Catholic missionaries that the Spanish God had risen from the dead after three days. They waited patiently but he didn't rise. Many others

followed. They didn't rise either. Spaniards were no longer considered immortal. This marked the real beginning of the Indian rebellion. Meanwhile Sotomayor rested leisurely as the Indians placed under his supervision worked in the plantations assigned to them. Guanina vainly implored him to escape while there was still time. She explained to him that the drums proclaimed the news of the growing Indian insurrection. But the lofty soldier disregarded her advice and reminded her that the Spanish flag had always faced the enemy courageously. He carelessly told Guaybana of his intention to depart the very next day for a nearby village. The journey started with the rising sun. The party consisted of Sotomayor, his interpreter, a small group of Spanish soldiers, and some three hundred Indians Guaybana had provided to carry the belongings of the Spanish camp. Sotomayor bid farewell to the fair Guanina who pleaded with her beloved to stop his vain display of courage. Walking straight into an ambush meant certain death for all. His last words were to Guaybana himself, revealing the precise route his party was to take. He showed his disdain for the attack which was to be launched against him.

Guaybana gathered his men after Sotomayor's departure. He was proclaimed Supreme Chief of all the Indian tribes of the Island, the title his uncle formerly held. When he followed Sotomayor's trail at the head of a great army of warriors, he was wearing the multi-colored, plumed headband, the golden symbol of his title around his neck, and carrying his dreadful stone hatchet in his hand.

The battle was long and bloody. Sotomayor fell last. Guaybana ordered a special burial ritual, in honor of his enemy's courage. When the warriors returned for Sotomayor's body, they found the fair Guanina tenderly

cleansing the blood from her beloved's brow. She would not allow anyone to touch him. When Guaybana heard this news, he ordered that she be sacrificed by the Bohique, or priest, according to tribal custom and buried with her loved one's body. Next day, while the entire tribe was preparing for the ceremony, news spread that Guanina, who had spent all night by her beloved's body, had died of grief.

They were both buried at the foot of a nearby "god-tree." And the story is still told that the ground surrounding the "god-tree" soon bloomed with red poppies and white lilies. They were believed to be the tears shed by the lovers on moonlit nights in sorrowful mourning for their tragic love.

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Por los llanos del Sur, entre Guánica y Yauco hay una ceiba gigantesca cuyas raíces viven en la tierra borincana desde mucho antes que las naves de Colón alborotasen el azul de nuestro horizonte con sus velas blancas. Y cuentan las gentes que junto a ella lloran todavía las almas de la india Guanina y del español Sotomayor.

Corría el año de 1510. Los españoles, dueños y señores de toda la Isla, se dedicaban a la colonización y a la búsqueda de oro. Habían organizado a los indios para trabajar en los plantíos y en las minas de oro, dividiéndolos en encomiendas bajo su supervisión. Y los indios les pertenecían en cuerpo y alma, o por lo menos así lo pensaban los amos.

Más he aquí que a la muerte de Agueybana, el cacique supremo que hiciérase guaitía o compadre de Ponce de León, su sobrino Guaybaná encendió la antorcha de guerra jurando que jamás sería esclavo del altivo español.

Don Cristóbal de Sotomayor, segundo en mando, había recibido en encomienda a Guaybaná. Y el hecho de que su hermana Guanina fuese la enamorada del español no aminoraba el odio y la sed de venganza que el bravo cacique sentía por aquél.

Cuando el viejo y astuto cacique Urayoán probó que los españoles no eran cual los dioses inmortales, ahogando en el río Añasco a Diego Salcedo, lo que hasta [illegible]nces fuera sólo canto de pitirre desde la alta palma real, se trocó en llamarada fulgurando monte a monte, y en sonido ronco y rebelde de caracol por valles y llanos.

Descansaba Don Cristóbal en el caney del jefe indio en Guanía mientras su encomendado trabajaba en los plantíos. Gruesas lágrimas corrían por las mejillas de la india Guanina a su lado mientras le suplicaba que huyese antes que fuera tarde, pues los tambores pregonaban a cada momento la guazábara o guerra contra los españoles. El altivo soldado se burlaba de los temores de Guanina recordándole que el pendón de España jamás daba espaldas al enemigo.

Poco después irrumpía en el aposento el intérprete Juan González que, conociendo la lengua taína, escuchara un areyto donde se hablaba y se comentaba la muerte de Sotomayor. Pero ni el aviso de aquél ni las súplicas de su enamorada hicieron desistir al español. Saldría a la madrugada siguiente llevando un grupo de indios para cargar los víveres y su equipo sin importarle la emboscada que les esperaba al internarse en la espesura. Tan pronto alboreó, el español salió a la cabeza del pequeño grupo de soldados y de la comitiva india. El último adiós fue a Guanina que suplicaba a su enamorado que desistiese. Las últimas palabras fueron a Guaybaná revelándole la ruta que pensaba seguir, para

así demostrarle que no temía el ataque que cantos, caracoles y tambores no cesaban de pregonar.

Ido el español, partió tras él Guaybaná, esta vez como Cacique Supremo de Borinquen, frente a 300 indios: el penacho de plumas multicolores en la cabeza, al cuello el guanín o lámina de oro que sólo podían lucir los caciques y en la mano la terrible hacha de piedra.

El combate fue largo y sangriento. El último en caer fue Sotomayor, abollado el casco y con su espada rota. Guaybaná ordenó que se preparase un ritual para enterrarle celebrando su valor. Cuando los indios fueron a recoger el cadáver, encontraron a la bella Guanina que limpiaba dulcemente el rostro amado y que no les permitió se llegasen a él. Sabedor Guaybaná de ello, ordenó entonces que Guanina fuese sacrificada por el Bohique o sacerdote y enterrada junto al español, como ordenaban los dioses se hiciese con toda mujer cuyo esposo muriera.

Al día siguiente, mientras el poblado se preparaba para la gran ceremonia, corrió por todos los lados la noticia de que la india, que pasara toda la noche junto al cadáver, había muerto de dolor sobre el pecho del español.

Al pie de la ceiba mayor se enterró a Guanina y a Sotomayor. Y cuentan los que saben de estas cosas nuestras que muy pronto se cubrió la tierra alrededor del árbol de rojas amapolas y de blancos lirios. Eran las lágrimas que las almas de los amantes derramaban en las noches de luna, llorando su desgraciado amor que surgió entre quien no podía ceder por ser amo, y la que no podía ser su igual, por ser esclava.

Quien sabe si a la ceiba centenaria aguardan las almas quejosas el día en que puedan al fin dejar de llorar sus cuitas y marchar por siempre iguales por esos campos de estrellas.

SPANGLISH

WHAT IS SPANGLISH AND HOW HAS IT DEVELOPED?

Bilingual Puerto Ricans who live in New York have difficulty in adapting between Spanish and English. They speak English all day, but speak only Spanish when they return home at night. They quickly forget Spanish from lack of practice and tend to use English interspersed with Spanish. When these Puerto Ricans return to the Island, they have problems communicating with the people there.

"Spanglish," then, consists of taking English words and altering them a little to create a more pleasing sound for the native Spanish speaker. The Puerto Ricans tend to leave the Spanish verbs intact, but they are prone to "spanglicize" nouns. They speak rapidly and cut off the ends of words. They also change word order, e.g., "¿De dónde usted viene?" and agreement, e.g., "¿Qué tú tiene?"

The following is a list of typical Puerto Rican "Spanglish":

SPANGLISH	ENGLISH	SPANISH
baquear	to back up, support	apoyar
beibito	baby	niñito
bígchot	big shot	persona importante
blanqueta	blanket	frazada
blofero	bluffer	fanfarrón
boifrén	boyfriend	amigo; novio
bordante	boarder	huésped
bos	boss	patrón
broque	broke	sin dinero, sin blanca
caque	cake	bizcocho
carpeta	carpet	alfombra
caucho	couch	canapé

SPANGLISH	ENGLISH	SPANISH
colector	collector	cobrador
cou	coat	abrigo
craca	cracker	galleta
cuara	quarter (25¢)	cuarto de dólar
cuarto furnido	furnished room	cuarto amueblado
chansa	chance	oportunidad
chequear	to check	verificar
chipe	cheap	barato
cho	show	función, espectáculo
chopinbag	shopping bag	saco de mano para ir de compras
desposé	dispossess	desahuciar, desalojar
escrachas	scratches	marcas, daño
esmart	smart	elegante, hábil
espani	Spanish	español
estandar	standard	norma; modelo
estim	steam	vapor
estimjí	steam heat	calefacción a vapor
estore	store	tienda
fain	fine	excelente
flaua	flower	flor
foni	funny	gracioso
forman	foreman	mayoral; capataz
fri	free	libre
frisar	to freeze	helar
furnido	furnished	amueblado
furnitura	furniture	muebles; mobiliario
grosería	grocery store	tienda de víveres
guachiman	watchman	sereno; vigilante
guachiar	to watch	vigilar
güindo	window	ventana
guerfren	girlfriend	amiga; novia
gurbai	good-bye	adiós
jol	hall	vestíbulo
jolope	hold up	asalto para robar; atraco
jomuerc	homework	trabajo escolar para hacer en casa
¿Ju is it?	Who is it?	¿Quién es?
liquiar	to leak	gotear
londri	laundry	lavandería
lonchar	to lunch	almorzar; merendar
lonchrum	lunchroom	merendero; comedor
mapear	to mop	fregar el suelo
mapo	mop	estropajo para fregar suelos
marqueta	market	mercado

SPANGLISH	ENGLISH	SPANISH
nais	nice	pulcro; agradable
oquey	okay	bien
paipa	pipe	tubo
pari	party	fiesta
parquear	to park	estacionar
piquels	pickles	pepinillos encurtidos
quicheneta	kitchenette	cocina pequeña
raquet	racket	negocio fraudulento
redi	ready	listo; presto
relativo	relative	pariente
rilif	relief	socorro público, beneficiencia
rufo	roof	techo
sancs	thanks	gracias
sobueyes	subways	trenes subterráneos
solón	so long	hasta luego
soportar	to support	sostener; mantener
suer	sure	seguro
suera	sweater	abrigo a punto
tiquete	ticket	boleto
tofe	tough	fuerte; vigoroso
toquear	to talk	hablar
tróbel	trouble	dificultad; líos

See also the magazine: New York, August 7, 1972, pp. 46-48.

SOME TYPICAL PUERTO RICAN DISHES

PASTELES
(Makes 36)

Filling:

A. 2 pounds lean pork meat without bone

B. Mash in a mortar:

6 sweet chili peppers, seeded
3 leaves coriander (culantro)
3 large cloves garlic, peeled
2 teaspoons orégano
1 tablespoon salt

C. Cube finely:

1 pound cured ham
2 tomatoes
1 green pepper, seeded
2 onions, peeled

D. 1-1/2 cups seeded raisins

E. 1 1-pound can garbanzos (chick peas) cooked (dry chick peas can be used after cooked, also the water)
1 cup water
36 green olives, pitted
2 tablespoons capers
3 tablespoons liquid from jar of capers
1 pound lard
1/4 pound achiote (annatto seeds)

1. Wash and dry pork meat rapidly and cut into very small cubes.

2. Add ingredients included in B to meat.

3. Add ingredients included in C and the seeded raisins and mix all together.

4. Add water to the chick peas and heat rapidly to boiling. Drain the liquid over the meat mixture. Remove skins from chick peas and add chick peas to the meat.

5. Add olives and capers, together with liquid from jar of capers to mixture.

6. Wash and drain the achiote seeds. Heat lard with the achiote seeds, and when lard is melted strain out seeds.

7. Add 6 tablespoons of this melted lard to the meat and put aside the rest to be used in the masa (paste) of the pasteles.

8. Mix well, cover and set aside until the paste is ready.

Masa: (paste)

15 green plantains, peeled
3 pounds white or yellow tainers, pared
2 cups lukewarm milk
2 1/2 tablespoons salt

Annatto (achiote) lard reserved from the filling

1. Wash, drain, and grate yautías (taniers) and plantains and pound all together in a mortar or blend in an electric blender to make a smooth paste.

2. Stir in lukewarm milk gradually.

3. Add achiote lard and salt, mix well, cover and set aside.

To shape and cook the pasteles:

1. Use 20 bundles of plantain leaves*. They should be long and wide.

2. With a knife remove the spines in the center to give greater flexibility to the leaves. Divide leaves into pieces about 12 inches square. Wash and clean leaves with a damp cloth.

3. Place 3 tablespoons of the masa on a leaf and spread it out so thinly that it is almost transparent.

4. Place 3 tablespoons of the filling in the center of the masa.

5. Fold the leaf one half over the other to make a top and bottom layer of plantain leaf and enclose the contents in it. Fold it over once more.

6. Fold the right and left ends of the leaf toward the center. Wrap in a second leaf placed on the diagonal.

* Parchment cooking paper may be used in place of plantain leaves.

7. Tie the pasteles together in pairs with a string, placing folded edges facing each other.

8. In a large vessel heat to boiling point 5 quarts of water with 3-1/2 tablespoons salt for each 12 pasteles.

9. Add pasteles and boil, covered for 1-1/2 hours. After 3/4 of an hour turn them over in the water. When cooking period is finished, remove pasteles from the water at once.

SANCOCHO

(Vegetable stew)
(Serves 8)

A:
- 1 pound lean beef
- 1/2 pound pork with bone
- 2 ounces cooking ham
- 1 chorizo (Spanish sausage)
- 1 onion
- 1 tomato
- 1 green pepper
- 3 leaves coriander (culantro)
- 1 ear sweet corn
- 3 quarts water

B: Prepare and chop:
- 1/2 pound white yautía (tanier)
- 1/2 " yellow yautía
- 1/2 " pumpkin or squash
- 1/2 " potatoes
- 1/2 " ñame (yam)
- 1/2 " sweet potatoes
- 1 green plantain

C:
- 2 tablespoons fat with annatto coloring or tomato sauce
- 1 tablespoon salt
- 2 ripe plantains

1. Clean and wash meat, cut into large pieces. Wash bone.

2. In a large kettle, combine ingredients in A. Heat to boiling. Cover, reduce heat to moderate and cook for one hour.

3. Strain soup, returning to stock only the pieces of meat and corn.

4. Add vegetables included in B.

5. Add salt, tomato sauce and ripe plantains. Mix thoroughly. Cover kettle and cook over moderate heat for 45 minutes.

PLANTAIN TOSTONES

(Serves 8)

3 green plantains
1 quart water
2 tablespoons salt
2 cups salad oil or lard

1. Score the peel of the plantains lengthwise. Peel the fruit and then cut into diagonal slices three-quarters to one inch thick. Add salt to water and soak plantains in it for one hour.

2. Heat oil or lard to 325°F. Drain plantains and dry with absorbent paper. Fry in hot fat for one or two minutes. Lower heat and reduce temperature of fat to 275°F. Continue frying for ten minutes.

3. Remove slices. Place each between a folded paper towel and mash flat with the palm of the hand.

4. Return slices to fat and fry until golden brown. Drain on paper and serve hot, sprinkled lightly with salt.

PLANTAIN WITH PORK CRACKLING

(Mofongo) (Serves 4)

A: 3 half-ripe plantains
1/2 pound very crisp pork crackling (chicharrón)

B. 1. Cut each plantain into 4 pieces crosswise and soak for 15 minutes in salted water.

2. Fry the pieces of plantain to a light brown in hot lard or olive oil.

3. Mash together fried plantains and crackling. Add a little salt for seasoning and serve hot.

RICE WITH PIGEON PEAS

(Arroz con Gandures)
(Serves 6)

1 pound rice
1 eleven ounce can sofrito
1 tablespoon salt
1 one-pound can pigeon peas
3 cups boiling water

1. Heat sofrito. Drain peas, reserving the broth. Add peas, bring to boil, lower heat and simmer for five or ten minutes, stirring often.

2. Wash rice, drain well, add to the peas and cook for five minutes. Add reserve broth, water and salt. Bring to boil, cover and cook over very low heat, without stirring, until water has been absorbed and rice is done.

3. Pork meat or chicken may be added if desired.

BABY BANANAS OMELET
(Tortilla de guineos niños)
(Serves 3)

4 eggs, separated
3/4 teaspoon salt
3 tablespoons oil
12 baby bananas

1. Fry baby bananas in oil or lard. Put them aside.

2. Beat egg whites and yolks separately. Combine salt and stir.

3. Heat oil or lard slightly in a frying pan. Add half beaten eggs. Add fried bananas. Cover with the rest of the eggs.

4. Cook slowly for 10 minutes. Serve hot.

PUMPKIN PUDDING
(Cazuela)
(Serves 6)

2 pounds pumpkin
1 quart water
3 eggs
1/3 cup flour
1/3 cup milk
1 tablespoon salt
2 tablespoons butter
1/2 teaspoon powdered cinnamon
1/3 cup sugar

1. Pare pumpkin and cut into pieces. Wash. Cook in boiling water with salt, covered for 15 minutes. Drain and put pumpkin through a ricer. Add other ingredients, mix well.

2. Turn mixture into a greased glass baking dish and bake uncovered in oven heated to temperature of 400°F for 30 minutes.

YAM FRITTERS
(Buñuelos de ñame)
(Makes 12)

A. 1 pound ñame, pared
1 1/2 quarts boiling water
1 tablespoon salt

B. 2 tablespoons butter
2 tablespons lard
1 egg, beaten
2 tablespoons milk
6 tablespons flour
1/2 teaspoon salt

Mix all ingredients. Drop by tablespoonful into hot deep fat or cooking oil until golden brown on both sides.

SOFRITO
(Basis of Puerto Rican Stew)

1 small onion
1 clove garlic
2 tablespoons lard with annatto coloring, olives and capers
small piece of pork
small piece of ham (2" cubes)
tomato sauce
small green pepper

1. Heat lard, add ham and pork. Sauté a little while until partly cooked.

2. Add mashed garlic, chopped onion and green pepper. Sauté. Add tomato sauce, olives and capers. Sauté for a little while.

NOTE: This is added to stews, such as stewed meat, stewed beans, rice with pigeon peas, "asopao," etc.

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   U. S. Office of Education
   400 Maryland Avenue, S. W.
   Washington, D. C. 20202

   (Information on bilingual education)

2. Resident Commissioner of Puerto Rico
   Jorge L. Córdova Díaz (Starting Jan., 1973 - Jaime Benítez)
   U. S. House of Representatives
   Washington, D. C. 20515

3. ASPIRA, Inc.
   296 Fifth Avenue
   New York, N. Y. 10001
   Tel. (212) 244-1110

   (Information on Education of Puerto Ricans)

4. The Rican Journal, Inc.
   P. O. Box 11039, Chicago, Illinois 60611

   (A journal of contemporary Puerto Rican thought. Subscription $3.50 per yr.)

5. United Bronx Parents
   791 Prospect Avenue
   Bronx, New York
   Tel. (212) 842-1484

6. Puerto Rican Forum, Inc.
   214 Mercer Street
   New York, N. Y. 10012
   Tel. (212) 533-0100

7. Office of the Commonwealth of Puerto Rico
   2210 R Street, N. W.
   Washington, D. C. 20008

   Printed materials for free distribution:

   a. The Commonwealth of Puerto Rico
      48-page booklet of general information on Puerto Rico, available in limited quantities to teachers, college and high school students.

   b. Facts about Puerto Rico
      4-page leaflet, available in classroom quantities.

c. Living in Puerto Rico
10-page mimeographed brochure, containing a summary of useful information for the visitor and new resident of Puerto Rico.

d. Puerto Rican Recipes
10-page mimeographed brochure on the art of Puerto Rican cuisine.

8. Puerto Rican Research and Resources Center
1519 Connecticut Avenue, N. W.
Washington, D. C. 20036
Tel. 667-7940

(Headed by Antonia Pantoja)

9. Resource Management Corporation
Luis R. Sánchez, President
7315 Wisconsin Avenue
Bethesda, Maryland 20014
Tel. 657-1810

10. Office of Spanish-Speaking American Affairs
Department of Health, Education and Welfare
Washington, D. C. 20202
Tel. 962-7736

11. Cabinet Committee on Opportunity for Spanish-Speaking People
1800 G Street, N. W.
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Marcelo Fernández, Director
15th and Irving Streets, N. W.
Washington, D. C. 20010

13. Palante Circulation - Newspaper
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352 Willis Avenue
Bronx, New York 10454

14. La Sociedad Cultural de Puerto Rico
Box 1355
Washington, D. C. 20013

15. Puerto Rican Family Institute
116 W. 14th Street
New York, N. Y. 10011

16. Puerto Rican Society
Hector E. Rodríguez
2121 P Street, N. W.
Washington, D. C.
Tel. 293-6234

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Storefront. Modern Talking Pictures Service, Inc. 2323 New Hyde Park Road, New Hyde Park, New York, 11040.

That's Me (15 minutes, B & W) McGraw-Hill (a serio-comic dramatic sketch of a Puerto Rican youth's difficulties in adjusting to the life in New York City.)

The World of Piri Thomas. Field Services, Indiana University, Audio-Visual Center, Bloomington, Indiana 47401.

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